# THE NEW-CHURCH REVIEW

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## THE NEW-CHURCH REVIEW

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THE

# NEW-CHURCH REVIEW

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## THE MESSAGE OF THE NEW CHURCH ON LIFE HERE AND HEREAFTER

By the Rev. Charles W. Harvey

LIFE is the great mystery which some of us think we solve to our satisfaction, which many give up as insoluble and just accept as it comes. We wake up into it and find it irrevocably ours. We find others around us doing innumerable things and begin to imitate them, at first without any idea why. Then realizing the immediate temporal advantage of what we have been trained to do, we sometimes stop short our thinking, keep on just doing all we can that gives us pleasure, and take this to be life's whole purpose. Our circle of life widens with the years. At first it is but our own body, thence the rooms in which we find ourselves, our home, our friends' homes, our neighborhood. The education of home and school and companions reveals more and more of life's area. Gradually we find it including Nature and all human affairs of which we get cognizance. Presently we achieve some general view of our world, and even some ideas about the other worlds and their systems in the illimitable space beyond. The whole story seems to culminate in us human beings, the kind of life that we live, different from and apparently

superior in quality to that of any other creature. But how often the question will come, What if we are not so different; if there are still higher creatures than ourselves, knowing the mystery, using it with perfect self-direction, to whom our life would appear no better than involuntary reflexes to given stimuli, as the life of the lower animals now appears to us? In this form or another, there constantly arise in every normal mind the great Why's and Wherefore's: What is life? Can we not know more of how it comes about, what is its purpose, and its designed end, so as to be able to use it more for what it is meant?

We find various explanations current more or less recognized in our common Western thought. Some are explicit, others more implied than expressed. There is the most worldly, which indeed we can hardly dignify by the term explanation. It is based, perhaps, on some vague notions gleaned out of the materialistic, evolutionary theories of the last century. Life seems to be regarded as an inherent force of Nature. It works itself out in one creature and another, by struggles one with another, to a more and more clever creature, the human being. It is, therefore, a fight for the best for one's self. Keep active in it, or you will lose out and be left behind. Help others? Yes, if they can help you in return, or if helping them makes you feel more comfortable in what you possess. Life is for present advantages and pleasures; the more successful, the more of them you can count as yours. The end of life for us is probably death, just as for the rest of creation. It is possible indeed, as the Churches, for their own advantage, have frightened people into believing, that there is another life to come. Whether or not, leave finding out about it till you get there. In that case you will have learned to fight for your spoils in this life and will be better able to do so in another. We are putting this idea of life, of course, most generally and crudely, in a way in which it is doubtless seldom expressed except by the cynic and fatalist. But it is certainly implied as the only logical basis for the extreme wordliness which seems

to carry so many along, at least, for a large part of their life, in the effort for pleasures which must end at death. However faulty any of the religious explanations of life may be, they show better results for the human character than are made possible by this out-and-out worldliness.

The older theological explanation of life is also perhaps becoming too old fashioned to be found stated very explicitly by anyone. But it still lingers as at least the foundation of the life-attitude of many, and seems to keep them vague as to why they are living and holds them back from a more reasonable and purposeful view. In this older Christian conception, life is the gift of God, originated at "the beginning," culminating in the creation of two persons, our first parents, Adam and Eve. Although these Hebrew words are now well known to be in the original language not names at all, but common nouns for man and woman in general, the latest revisions of the Bible appear with the Hebrew words still preserved as names, printed with capitals. Here, then, the story begins. God's gift of life was misused by these first parents of ours. So it had to be made into a punishment for all their descendants. Man's principal occupation, daily work, was to be henceforth a curse. So this life was meant to make us patient in endurance and persistent in prayer for mitigation and final release. Then the Christian faithful would be happy, in a heaven of endless rest, and the singing of praise to God, with certain accessories which have been ridiculed perhaps more than necessary. At least, heaven was made of very little attraction to the average, vigorous human soul. The pagans went to Hades anyway until the Christ should come, and after His resurrection release the better ones of them. And to Christians, also, who did not accept life from the Divine Giver as necessarily grievous, but used it cheerfully in finding the satisfaction of their own natural human desires, ignoring the thought of the punishing God and His curse of life and the Christ's removal of it, the end promised was a hell of material torment. The heaven of rest and praise was only for those who accepted Christ by

confessing their faith that His death made atonement for all human sin, actual and inherited, and meanwhile endured their life in this world with the requisite patience and lament.

The difficulties with this explanation of life were many. It was based upon the Eden story taken as literal fact, which all Science contradicted. Then, from the moral standpoint, the long punishment was plainly unjust. The undoubted change in the spiritual nature of human life after its Golden Age, recognized in the secular writing, for example, of Hesoid, and described in Genesis under the figure of the expulsion from Eden, was interpreted too grossly. It was named "The Fall of Man," for thousands of years absolutely irretrievable. So it left nothing for the Creator to do for His human race until the coming of the Christ. He could only watch sadly and count up the increasing tale of degeneration. Then, besides, human life and work, for him who would deal with them in any wise justly, were filled with every kind of blessing too obviously to be regarded as nothing but a curse. This whole supposed explanation of life and God and His relation to man, in fact, showed its origin too clearly;—the lucubrations of ascetics, working in close, monastery cells, in the Dark Ages of the Church, trying to fit together, like a mechanical puzzle, some of the stories of Scripture looked at as literal fact, and to fit in with them certain blind inferences which they and others made from those stories. They could not see further into the effort of the Spirit of God to lead the spirit of man to his best estate, by the lessons of life inspired out of ancient revelation, literature and history, which testified of Him, which He was later to fulfill or exemplify in the flesh.

The explanation of life which the New-Church offers, is that contained in the theology of Swedenborg. As is well known, before he became a theologian he was a world-renowned scientist. His investigation of the earlier teachings of the Church, therefore, was from the scientific point of view. From Augustine's basic Christian theology,

down to that of his own day, Swedenborg endeavored to sift the chaff from the wheat. To this task he would have been wholly unequal had he not been aided by his unique admission to a view of the nature of life and its Source in the state of the hereafter, where nothing is hidden by any such gross medium as is the time and space material of this world. There the principles of things show clearly in their effects. There he could see, no longer "through a glass darkly" but clearly, understandably, the real Nature of God as it had been revealed in Christ. This view directed his search through the revelations of God both in His works and in His Scriptures. Supplementing his illumination with constant and exhaustive study, for which he was so eminently fitted by his previous, long, scientific career, he could discover the mediæval distortion of Christian thought and, after eliminating these, could build on the true ideas left and his own further insight, such a system of the knowledge of God and His will for us, as for the first time could form a truly scientific theology, logical, consonant with known truth, able to be grasped and used by anyone of sound and unprejudiced reason to direct his life to its true end, heaven on earth, and thence hereafter.

The nature of our life was found to be conditioned absolutely by that of God's. The "beginning" described in Genesis was confirmed literally, so far as man's nature was concerned; "God created man in His own image" (Gen. I:27). The literal confirmation was continued to that of "the beginning" in St. John's Gospel: "In the beginning was the Word * * * * and God was the Word * * * * all things were made by Him * * * * and the Word was made flesh * * * * and we beheld his glory,"—not, observe, *of* the only begotten, but *"as* of the only begotten of the Father." The Christ in the flesh who appeared *as* the Son of God, and called Himself so as the nearest conception of incarnate Godhead possible in those primitive times, was "the Word made flesh,"—the creative force, the executive wisdom of God Himself,

the more out-going side of the Nature of God,—reduced to its lowest terms, finited. This was done for man's salvation; to free him from the control of evil spirits by which even the most God-ward living nation of the world had allowed itself to become obsessed; and to give back to those who would accept Him their freedom of choice. The Divine Incarnation, moreover, was to reassure us that we were verily created in God's image, to let us know Him better, and prove to us, by example, that a human life could be what it was meant to be, a perfect fulfilment of divine will. So was the Christ just what Paul's inspired vision saw Him, a growing manifestation of "the Godhead bodily," or, as He said Himself, "He that hath seen Me hath seen the Father," that is the Divinely Human Form.

This should be no difficult idea of God in Christ. We can see it by analogy in our own experience. The disciples could see as much of the very Being of God in the Christ as we can see of the true being, the real soul of any other person, in his own outer form and words and deeds. What we see, however, is the expression of his outer consciousness, which is, indeed, if he be sincere, the truest and fullest expression that he can give to himself. Do we not all, moreover, feel this outer consciousness, in which we commonly live and work, distinct from the inner, higher nature, the soul proper? With the latter we talk as with a separate person; and it talks with us, through conscience, often, alas, censoriously. We feel sure, too, do we not, that if we are faithful in this life to the ideals we have in this higher self of ours; if we keep pulling up the outer, every-day nature of ourselves nearer and nearer to the inner, the time will come, after we leave this life, when we shall become verily one, by becoming the being we have been straining after; for there at last, surely, the Apostle's "war in our members," between higher and lower natures, inner man and old Adam, will have been left once and for all behind? Just so can we think of God in Christ, the embodiment of the divine consciousness, which in the flesh felt as distinct from His inner Nature, the very Godhead,

as we do from our higher self; so distinct indeed as to be able to talk and pray with It, as we talk and plead with conscience. But after His resurrection, the model of ours, when, as He had prayed, He was glorified with the glory which He had with His essential Fatherhood "before the world was," we must think of Him as much a single Personality, Inner Nature or Fatherhood, made absolutely one with the Outer or Christhood, as we hope to be after our resurrection, all one, our higher manhood alone.

Such at least was something of the view of the Nature of God given to Swedenborg during the many years that the eyes of his spirit were intermittently open to see into the other world, to see things clearly as they are in their very origins. He gives us in substance, just what Old and New Testaments, in the two vital statements quoted, had said was God's Nature. But the Scriptures say so many things besides, and the Dark Ages of mediævalism had added so many of their literalistic misunderstandings, that it needed an illumined, scientific, but, withal, most humble mind,—willing to submit absolutely and understandingly to Divine guidance,—to see the truth of these Scriptures apart from the many accretions of misconception, especially at the time in which he lived, the very culmination of Christion darkness and ill living, in the middle of the 18th century. Any message of this Church, founded, so far as its understanding of things is concerned upon this theology of Swedenborg, must start with the basic conception of Christ, Christ glorified into fulness of Godhead as the one and only God, the obviously necessary center of any system of thought justly regarding itself as whole-heartedly Christian. This Christ-God, we are taught, is the only Divine Being thought of or conceivable in the world of the hereafter. And He is known there most invariably by the one beloved, single title, "The Lord."

As to the origin of our life, then, we believe we have it, and that it is the kind of thing it is, because the Lord created us so, and keeps so creating us and everything else which lives. Every time that child or animal is conceived, or plant

started from its seed; every time a specimen of any mineral or salt or earth begins to be formed, it means that God is creating a new form of life by means of an earlier, older one, similarly to the way He did at "the beginning" of life on our earth. The account of our origin which we have in Genesis, is as true to scientific hypothesis as the character of such a sacred record can make it. It is a survival from a most ancient, original revelation from the Lord, to remind men how completely they were dependent upon Him for their life, and therefore, by implication, that they should use it only as He would wish. It was earlier, doubtless, repeated from one to another by word of mouth, by elders filled with prophetic spirit, but was at last reduced to writing under direct Divine inspiration. It took the poetic, figurative style of all divine instruction,—especially as it was given through Oriental channels: "without a parable spake He not unto them."

In the parable of creation, as most of the Bible scholars now-a-days recognize, its six days were never intended to be taken literally. They are symbolic descriptions of spiritual life which by correspondence apply to great primeval periods, following one another in order. The watery, vapory mass gradually cleared and allowed a dull light to pierce it, so cloud was distinguished from solid earth and the water drained into seas, drying the land between. Lower vegetation then started up into the misty air. There was further clearing, till the clear light of the sun and the other heavenly bodies could be distinguished. From the vegetable basis were developed the living creatures and at last man. The order of sequence is exactly that which would be expected according to the approved scientific doctrine as to the formation of our earth and its life, the nebular hypothesis; one of Swedenborg's many scientific discoveries, by the way, the one usually accredited to the French scientist LaPlace.

We cannot tell just what fact is recorded under the figure of the Lord's breathing into man's nostrils the breath of life, so that man "became a living *soul.*" It may very pos-

sibly be that which conservative evolution regards as the beginning of properly human life; some elemental change of character induced upon a highly developed species of animal to give it and its descendants thenceforth the distinctively human quality which modern anthropology recognizes as distinguishing the human brain absolutely from that of any lower creature. But this change, which the materialistic scientist would say was induced by the self-evolution of Nature, our Christian teaching says could only have come about by one of the constantly and successively developing creative acts of the ever immanent Lord of life Himself. So the human form divine, the Lord's full image, which begins to be foreshadowed in the symmetry of crystals and minerals, becomes more distinctive in the root, trunk and branching form of vegetable life, still more obvious in the lower animals, is not made a full gift, physical and spiritual, until it can be given to the culmination of creation, man.

The general Scriptural revelation of our origin is all to one end so far as we are concerned. It is to make us sure that all life is the Lord's, from Him, for His purposes, and that it is all akin by that very "touch of nature," Divinely Human Nature, which runs through it all. It is further to remind all who will look deeper, through the form to the substance, that we can see our very life, that of our soul, just as we can see the Lord's life pictured in all this of Nature about us. It is all as one, because the Lord is One. We should see in it purpose gradually expressed by perfect, orderly method. And the great purpose of it all is, the desire of the Creator for creatures to whom He could give His life and have it received, used unconsciously by the lower beings, consciously enjoyed by man. The general principle of the Lord's creation is given us that we may see His purpose or desire fulfilled by the marvellous processes devised by His divine wisdom; how it is kept true to the divine purpose always in the lower creatures, and how with us human beings it is kept as true as we, with our necessary faculties of free will and reason, will allow and fulfill our obligation towards, that is, co-operate with.

Swedenborg was permitted to gain and pass on some idea of just what was the process devised by the Lord's wisdom out of His love by which He created and still creates us. This was not mainly to satisfy our curiosity; it was to give us a more intelligent view of the Lord's use of His life so as to enable us to imitate it and co-operate with it better. The Lord created us not out of nothing, we are taught. He creates all things out of the very substance of His own Being. The process is described as one of a proceeding forth of the Spirit of life from the Lord by a series of steps. Life begins in the Lord as an infinite force or activity of love, love to create and bless; a force analogous to that which the physicists say is the heat of our sun. The Divine life thence proceeds towards more and more quiescence, comparatively as the sun's intense energy finds its rest in the quiet heat of the earth in normal temperature.

The analogy of the divine with the human is enlightening also in this sending forth of the force of divine love. Our love to do anything, our desire or will is, in fact, the vital heat of the soul. It also transmutes itself into its correspondent, physical heat; as we know when we pursue with energy any interest or work in which we are heartily interested. And this creative effort of us, the image, follows, of course, that of our Prototype, the Lord. Just as the imponderable, spiritual force of our desire for a thing, can create a physical correspondent, the actual heat we can feel and measure with our bodily senses, so does the Divine Force of love transmute itself by steps, first into spiritual substances, then into material ones. The earlier transmutations are into the spiritual substance of the atmospheres and environments of the heavenly world of the soul. Thence, next, comes the substance of our spiritual bodies that we are to use hereafter. We have a Gospel description of these. They are, we are taught, like that of the Lord Himself, after His Resurrection. It was substantial enough to be seen and felt by the spiritual senses of the apostles, opened specially for the purpose during those

wonderful fifty days before the Lord's final ascension. It was substantial, yet not material. He could appear or disappear to the disciples as the senses of their souls were opened or closed, and He could come into "the midst of them" through closed doors.

Next lower in degree than the substance of our spiritual bodies, the Divine Force or substance of the Lord's infinite life transmutes itself into the almost immaterial, intense force of the suns of our Universe; thence again, by successive steps, the next lower out of the last higher, into the atmospheres, aura, ether and air, which the suns of the solar systems give forth, containing within them the essence of all manner of fluids and solids in vaporous, as yet unprecipitated form. Here the nebular hypothesis of Science can help us to picture the heavy vaporous masses of the earths sent forth from their suns with their centrifugal and centripetal motions. These become "precipitated," that is, also more and more quiescent and fixed, in mineral, vegetable and animal forms, to develop the physical human basis for the spiritual soul-substance created on the higher, eternal plane. Life in us then is from the two worlds of the two different but complimentary and correspondent substances, spiritual from the world of the soul, material from the world of Nature, united in our persons for our use in both worlds.

Before noting in more detail how we should use this dual life of ours, let us take a glance down the earlier ages of history as the Scripture suggests them, and note their reaction to God's gift of life, the better to fill our place in the great procession. The Lord's first creation of human life on this earth was the direct expression of His essential desire for human children. So its first human form was in the symbolic Eden, with every blessing provided in return for one thing, reciprocation in implicit childlike obedience, the direct open consciousness that our life was God's in us. The life in origin and in outward realization, was all "very good." There was no contrast to evil, for evil was not. The tree of the knowledge of good *and* evil was forbidden.

The Lord's wisdom, of course, saw that this childlike, unquestioning life, that of the Golden Age of pure love to Him, would not long satisfy the possible impulse of perversion in that first race of humanity, any more than it would that in us of today. But He gave them every possible advantage in overcoming the impulse then, as He gives it today and in every Age. For there are doubtless in all ages, in one nation or another, those who accept life still in that primitive form. They are very simple, pure souls, of what we call that "celestial" genius, who feel always a childlike, absolute dependence upon God. They take only the Godly from all the ideas given them by others, and are too wise to exercise their own independent thought in opposition to God. Many of them doubtless are taken to the other world already in their actual childhood.

Yet the Lord provided the tree of knowledge there in the symbolic garden to secure for its inhabitants the exercise of their freedom and rationality to the last degree. It was forbidden indeed to these childlike ones, with the irrefragable nemesis upon it, that those who tasted of it would surely die, die that is, as to this childlike nature. But the Lord anticipated that the majority of the race, then as now, would soon choose to have more of themselves in their life, even if it meant less of God. They wanted and we want, most of us, to assert the alternative to this life wholly in God; to be verily, as the serpent quoted, "gods knowing good *and evil.*"

The average human genius then underwent a change, the loss of the garden of innocence, recorded as it was felt, just as is the emergence from childlike dependence and innocence felt by us all, a divine driving out into the great world outside the garden, with the curse of laboring in the sweat of our brow, for our every self-initiated advance in knowledge and life. We are to *feel* dependence henceforth only on our own effort. We can have memory knowledge indeed that the power and revelation of life comes still from God; but it is to be *felt* and learned primarily from outside us. Our fully independent life is to be gained only

by conquest of outer Nature and the divine laws within her, by what we often call the wresting of her secrets, which we can then convince ourselves are God's secrets after all.

So the primitive race, begun perhaps in the mountains of Armenia, as ethnology inclines to believe, must scatter over the world in the various migrations of which there is evidence, in its pursuit of knowledge and life on its own account. The remembrance of the different attributes of God became a pantheon of different gods in most of the ancient nations; those of the forebears of our own Western civilization, Greece and Rome, are well known to us. Through their oracles, and the wonderful, unsurpassed efforts of their great philosophers in the conquest of knowledge, some divine direction could still reach these nations, as fast as they would use it, till their increasing mastery of the laws and forces of their divinely provided environment could develop them mentally to readiness for the more spiritual teachings of the first Christianity.

But meanwhile a remnant of truer remembrance of God was found among the ancestors of the Hebrew race. From them a nation was developed which would accept God alone as the invisible King and Divine Leader of their life. They would render a fluctuating obedience to Him and His laws, not only in worship, but in every detail of their lives. They would thus be able to preserve in the world the true idea of one Personal God, for later, fuller revelation when a sufficient body of the race, the Western world, had grown enough in general knowledge of life to appreciate it. Through the Hebrew prophets and leaders a great body of Divine precepts could gradually be gotten together and recorded by inspired scribes. These precepts were associated with divinely selected reactions, obedient and disobedient, on the part of this Hebrew people, selected because they were specially significant, and comprehended types of all common reactions to God's will. They were composed under Divine inspiration, on that selected basis drawn from Hebrew history, in parable form, so as to be lessons of life

adequate to all subsequent ages, as history would repeat itself both in the individual and the race. The Spirit of God thus formed these historic stories into an inspired Word from Himself. And when as a collection of precepts it was no longer adequate to the growing needs of mankind, when the living exemplification of them was needed to give mankind a clearer knowledge of the nature of God, and the blessings of obedience to Him, He came Himself as that Word made flesh, to show tangibly how it all came from and led back to Him. He showed how its record of typical obediences was actually fulfilled in their spirit, and the disobediences avoided by Himself as a Man among men. Thus He was our perennial Example of how all could do likewise; in the first Ages of Christianity, by simple following of His way of life, and in this Age of His New Coming to His Church in Spirit, by illuminating one specially prepared mind to enter understandingly into that inner Spirit and life which the Gospels recorded in outward fact and the Old Testament in promise, so that all who would follow his lead might similarly understand, love and follow their blessed Subject and Author.

We now-a-days, then, can follow the Lord's example in His use of life more fully than in any previous Age. We can actually imitate Him when on earth more fully, because we are permitted to see in the spirit of Gospel and prophecy more of the inner springs of His life, and, still further, by the new understanding granted us of His creative powers and processes, and the ability this gives us to use the similar finite ones He loans to us for results as near like His as we can make them. For life with us, the created image and likeness, in our finite plane of the Divine universal Life, is just what it is in an infinite degree in our blessed, divine Prototype. Human life, once it is created in any new human example, is for that person a never to be ended transmutation of desire—variously called love, purpose, impulse, effort for anything, through knowledge and understanding of ways and means—into outward effects.

Now, by virtue of our elemental, necessary human free-

dom, we have the power of dealing with the love, the vital impulse we receive from the Lord, in either of two ways. It takes an individual, personal form with each of us. It enters the consciousness of each one of us in the form of interests, desires. These are given us by the Lord, each according to our need, that is, His need of a human child. He makes each of us a little different, as we know, from every one else, so that we shall be able to do for Him each our own particular job in the whole gamut of the life of our generation, such as will make that generation the fullest possible, most perfect social whole, a "greater" corporate man, such as we hope to understand more about as time goes on. So through father and mother as vehicles, under His marvellous Providence, which we are divinely told numbers the very hairs of our heads, He creates us, when He needs us, in that particular family, and place and circumstances which will give the impulses or talents He has given us, the best possible opportunities of development both by resistance to bad elements and use of good. The development also will give us our true life-satisfaction, our true joy of living, our sense of living for His purposes, of doing that which He sent us to do, provided we will exercise our inalienable freedom of choice, and use the light His most minute and immanent providence assures each one of us, both from within and from all the good forces of life about us, to find and choose His divine will and way for us in life, and not our own self-will for self-aggrandizement. This true and full development of our talents, moreover, we can never fully satisfy here, but need eternity itself in which still to grow towards our ever more perfect individual reflection of so much of His divine effort of life as He has loaned us.

But that is an impossible idea of life, some will say, quoting, perhaps, the awful inheritance and circumstances in which some of us find ourselves. But it is impossible only on a superficial view. It is not only possible, but obvious, when we remind ourselves of characters which have grown to world-wide recognition for excellence out of the

most unpromising conditions, such as our own immortal Lincoln; when we must know how many others of similar but obscure experience we never hear of; and, conversely, how many there seem to be, born to every outward advantage, who end in our prisons and asylums.

And that brings us to the second way in which we may receive, and react to, the talents for living, the impulses of life the Lord puts within us. As the clay receives the sun's rays to harden itself, while the very same rays soften wax; so the same divine impulses may harden our hearts to His ways, or melt them in gratitude into our utmost possible concordant reaction to all the best we feel He intends us for. As the divine impulse of life is always towards blessing others, and his Divine joy or "pleasure," for which we "are and were created," is when we receive and enjoy His life impulses by co-operation with Him, so is it with ourselves. The "talents" with which He provides us give us our only true increasing joy. They have in them no regrets. They are those through which we can be blessing others, doing those things for others which we feel we can do, and can learn to do ever better. Persistent following of our proper uses in life nips our bad, lower nature in the very bud, and gives increasingly greater expression to the better nature the Lord has given us. Find these best talents and qualities in us. Learn how to use them, determinedly, against all material and spiritual hindrances in us and outside us, the strength to be gained from the mastery of which is the providential reason for their resistance. Find our place in our common social whole for the expression of these talents. Then we are receiving the Lord's life as distinctly as we can come at it through all the helps He provides us; His Church, His revelation in the Word of Scripture, in the Word made flesh, and in the creative Word of divine law in Nature. We are trying to give that divine Word and will for us the most direct expression possible to us.

And the more widely we can share our efforts for the blessing of life, and have others share theirs with us, the

more are we all fulfilling the Lord's first and last end and object of all life, making heaven; the heaven, first, of mutual service here on earth, and by developing in us all those qualities of intelligent love of one another and by sharing one with another those qualities that endure eternally, we are helping to make heaven hereafter. This is the heaven for which the Lord creates and always has created every human soul. It is formed of those myriads of faithful souls from all worlds, from the beginning of time, who, in the companionship of spiritual life are satisfying the primeval creative impulse of their heavenly Father and Saviour; pursuing their infinitely diverse, purified ideals of mutual, neighborly, living, intellectual, æsthetic, educational, what not, in that timeless world of the hereafter.

But, on the other hand, as we wake up to our powers let the immediate advantage they may give us over others catch our main attention! Begin to use them for these gains, in money or comforts or pleasures or self-indulgences for ourselves. Use others for our bad purposes instead of helping them to their better-self expression. Hate others who snatch a coveted prize that we desire. Enjoy more and more the fight for spoils with others of our own evil kind. Then we are twisting, perverting the talents, the life-force, the Lord creates in us. We are making this life, we are making Him through our deforming of Him, the Creator of evil, as the Scripture, speaking from the side of effects, once truly describes Him. From our human, after-the-fact point of view, we ourselves, by our perversion of Divine life, are, in fact, the creators of evil, just as much as were those of the primitive race of mankind in their symbolic act of preferring their own will and life to obedience to the Lord. Like them we are adding a burden of evil inclinations to our posterity, taking some of their spiritual energy for resistance which they might have had free for following out more directly their own good talents. We are repudiating the image of our Christ-God, working not for manhood but for monsterhood. We are choosing for ourselves, our better selves, not life, but death. We are trying

to make of our social whole not heaven, but the anti-social hell of selfish struggle for spoils here on earth, and if this becomes the real pleasure of our life, making for ourselves hell and all the hell, we are taught, there is of the life hereafter.

Here, then, is something of the message of this Church as to the nature and purpose of life, from its Divine Origin to its divinely purposed end, for time and eternity, through its manifestation in our human experience and history. Life is the Lord's great gift, or more properly loan to us. We can never indeed fully repay Him for it. But in the effort for the repayment we find our only true satisfaction, here and hereafter. Life is His gift of happiness, for time and eternity, if only it be welcomed, understood, in the abundance of light upon it which He has given our Christianity for today, and used each according to our individual powers. Because its origin is the God-Man, the Christ glorified, it leads to our perfection of individual Christian manhood, and the consequent perfection of the truly Christian social manhood. For the true powers of our manhood are always social, always for blessing and sharing with others of like intent the best we have to offer in the whole round of our interests, from the nearest and dearest to the most casual. If we are faithful in resisting the merely selfish, carnal and other waste and abuse of the higher nature, and the earthly and worldly for its own sake, life can lead only to heaven for which it was intended. And that is a heaven of perfect neighborliness, in mutual but keenly individual service, the timeless pursuit and satisfaction of our best ideals, the true "land of hearts' desire," the increasingly satisfying heaven of sonship to the glorified Son, our everlasting Father and Saviour God.

CHARLES W. HARVEY.

# THE TEACHINGS OF EMERSON: A CRITIQUE FROM THE STANDPOINTS OF CHRISTIANITY AND HUMANISM

By Edward Austin Warren, Jr.

THE fame of Emerson has steadily grown with the passage of years. The reader of critical works on American literature finds the Concord sage hailed increasingly as the chief of our writers,—the one who, on the whole, best represents the American character in its virtues and defects. In this light his writings are read abroad, and honored with French and English critiques. In our own country, the stream of Emersonian comment seems to show no diminution; still there come biographies, reminiscences, ecstatic glorifications, pseudo-mystical studies of personality, praise and dispraise. The definite word seems not yet to have been said; the rounded estimate which shall justly analyze the subtly interwoven strains of Emerson's mind is yet to come. Hitherto writers have tended to emphasize that one or another side of his teaching which particularly appealed to them, or struck them with particular irritation. There has been a lack of critical standards and values by which to judge him, or—more correctly—a lack of persons able and willing to apply those standards to him and his writings. As Americans, we must acquire the power of viewing Emerson detachedly—disregarding his force in our background and environment, and viewing him from the sounder standpoint of experience as recorded in the great literary, philosophical, and religious classics of the past. In this brief paper I shall endeavor (hard task though it may be) concisely to disentangle from the Emersonian web the salient threads of the pattern, to bring them into the light of Christian and humanistic truth. I shall try

to indicate the source, the progress, and the result of Emersonianism, its positive contribution of good or evil, its counteractors in Emerson himself and in his nation. Of Emerson as a literary artist this paper does not profess to speak: its concern is with Emerson as teacher, sage, eclectic philosopher. We shall first consider, point by point, Emersonian teaching on the great themes of religion, philosophy and experience; a little later, we shall attempt a synthesis.

What is Emerson's conception of God? This is our first question, and it is a fundamental one. Dr. Augustus Strong in his valuable "American Poets and Their Theology," p. 81, says, "The final test of a poet's worth must be his conception of Christ." In coming to this problem first of all we are testing Emerson at the central point; all bigotry or prejudice to the side, the nobility, the truth of a philosophy, a work of art, a book must ultimately be judged by this. One's conception of God determines his conception of man, his conception of life; it enters consciously or unconsciously into everything.[1] A good introductory study of the religious feeling of Emerson may be found in Frothingham's "Transcendentalism in New England," p. 136.

> Transcendentalism . . practically . . was an assertion of the inalienable worth of man; theoretically it was an assertion of the immanence of divinity in instinct, the transference of supernatural attributes to the natural constitution of mankind.

Here is Unitarianism reduced to its ultimate, religion stripped of everything that makes it religion, for to raise all that is natural to the level of the supernatural is to lower all that is supernatural to the level of the natural. Similarly, to raise instinct to the level of the Divine is to lower one's

[1] "One never practically surmounts his own idea of the Divine name." This thought is practically applied to Carlyle, who, of course, is the most instructive parallel to Emerson, in *Recollections of Carlyle*, "Literary Remains of Henry James," p. 429. All that James has to say of Carlyle's religious views in this essay is pertinent and penetrating.

conception of the Divine. Here we catch our first glimpse of the abundant confusions of transcendental (and Emersonian) thought. Emerson refuses to make distinctions (though distinctions are the foundation of religion and knowledge); he will unify all his impressions, and hence confuse the natural and the supernatural with rhetoric. True Christianity distinguishes between them; it avers that man lives in and is capable of apprehending two worlds, a natural and a spiritual; that the natural is below the spiritual, and is its embodiment on a material plane. True Christianity distinguishes between man, who is born into the natural plane, and God who forever lives on the spiritual plane. New-Church teaching clearly tells us that God alone is Life, and that men are but receptacles of that Life. All this Emerson fails to do. "The simplest person who in his integrity worships God, becomes God," we are told. ("The Over-soul.") "Becomes God": this is surely a startling statement. Its blasphemy becomes palliated only as we learn what Emerson's God is.

The doctrine of Deity may be found expressed in many different places through Emerson's writings, but perhaps it is most conspicuous and clear (if we can properly use the word "clear") in his essay, "The Over-soul," and his poems "Brahma," "The Problem," and "Wood-Notes." From "The Over-soul" we learn that the Over-soul is that

> unity . . . within which every man's particular being is contained and made one with all others; that common heart, of which all sincere conversation is the worship, to which all right action is submission.

In his essay on "Compensation" the Over-soul is spoken of as the "aboriginal abyss of real Being." In the last section of "Wood-Notes," the Over-soul, or Being, is described, after a favorite manner of Emerson's, as evanescently flitting through one form into another:

> He is the essence that inquires;
> He is the axis of the star;
> He is the sparkle of the spar;
> He is the heart of every creature;

He is the meaning of each feature;
And His mind is the sky,
Than all it holds more deep, more high.

Similarly, he says in the famous "Brahma":

Far or forgot to me is near;
Shadow and sunlight are the same;
The vanished gods to me appear;
And one to me are shame and fame.

I am the doubter and the doubt,
And I the hymn the Brahmin sings.
. . . . . .
And thou, meek lover of the good!
Find me, and turn thy back on heaven.

It is curious to remember in connection with this the anecdote in regard to this poem, appended in the Houghton Mifflin edition of Emerson, of the little girl who explained it as meaning "God is everywhere"; and the answer of Emerson, when he was told that the poem puzzled many, "Tell them to call the poem Jehovah, and they will have no difficulty." We shall revert to these points again in a moment after quoting our final exhibit on the subject, some lines from "Xenophanes." This poem is on Emerson's favorite theme, the unity of everything,[2] and here his thesis leads him to startling utterance.

Bird, beast, and flower,
Song, picture, form, space, thought, and character,
Deceive us, seeming to be many things
And are but one. Behold far off, *they part*
*As God and devil;* bring them to the mind,
They dull its edge with their monotony.

There are two fundamental points in a proper conception of God: He is a Person; and He is good. The other all-important element of His sovereignty or power loses its

[2] Pantheism, or the confusion of God and the physical universe, mind and matter, has always had (and particularly in the nineteenth century) a subtle fascination to the poetic mind. Much of the text in Emerson's verse, judged from the poetic standpoint, is expressive of this view of life.

entire significance when isolated, and this must be our comment on Emerson's Deity. Gather together these passages on the Deity, and as many more as you like, and what do you get? A something that eludes definition; a something which is unmoral and impersonal, without attribute—a mere empty negation—that universal substance which is in everything and is everything and hence is nothing. Even Cooke (Ralph Waldo Emerson, p. 291), though a professed disciple of Emerson's, has to admit the pantheism of Emerson in a summary of the case so good that I must quote a part:

> He [Emerson] will always, doubtless, be open to the charge of pantheism, because, though he maintains so persistently that the world is a product of one will and one mind, yet he so emphasizes this unity of nature and man with God as to seem to blot out all distinctions. . . If a pantheist is one who asserts the absolute unity of matter and mind, then Emerson is a pantheist.

Reverting to Emerson's synonymification of his Oversoul in "Brahma" with Jehovah, it is impossible to understand how even the untutored mind could identify the Divine Personality of the Hebrew Scriptures with that formless concept of an All-Being which is Emerson's.

And here we must stop to ask *why* Emerson's conception of God was contentless, undefinable, without significance. To the New-Churchman, the answer is apparent. The two great manifestations of our Lord, in the Incarnation and in the Holy Scriptures, meant little or nothing to Ralph Waldo Emerson. In His First Advent God revealed Himself to mankind through taking upon Himself our human nature, living our life, and dying our death; in Jesus we see the Godhead made visible, "like as we are, yet without sin." "He that hath seen Me hath seen the Father," said our Savior. What a new conception of Deity had been Emerson's could he have believed this. Again, in His Second Advent, God has made a revelation of Himself, coming in great power and glory in His Word, now open and shining with the light of Heaven, so that the spiritual mind may see in its pages from cover to cover the story of the Lord, His

life, and His love. "A glory gilds the sacred page majestic like the sun." Would that the rays of this luminary had shone on Emerson! The Scriptures are to him but some old and somewhat outworn religious words easily paralleled by the "inspirational" works—the bibles—of other peoples; of our Lord, as a person (and even Emerson cannot deny the Savior that distinction), he says much which reveals his own limitations:

> [Religion] has dwelt in the *noxious exaggeration* about the person of Jesus. The soul knows no persons. . . That exalted person who died on Calvary will be better loved by not being adored. . . . Only a barbarous state of society thought to add to his dignity by making Him King and God.

Then there is that passage which is perhaps the most famous of all Emerson's utterances on the subject:

> Jesus would absorb the race, but Tom Paine, or the coarsest blasphemer, helps humanity by resisting this exuberance of power.[3]

To the thought of this sentence we must return later when we scrutinize Emerson's individualism.

We pass to the consideration of man's relation to God, as taught by Emerson. Perhaps our teacher's concisest expression on the subject is found in "The Over-soul": "When it [the Over-soul] breathes through his intellect, it is genius; when it breathes through his will, it is virtue." Man has two faculties which constitute him man: a mind to appre-

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[3] It is hard to see how individualism can be carried farther. One can only understand this startling assertion of Emerson's as a defence of self against unself, even a declaration of a man's right to be unmoral, or grossly immoral, if he chooses to be. Emerson feels that by taking upon him the name and calling of a Christian, he is putting himself in bondage, fettering those powers which constitute him a man. But that feeling was only the extreme reaction against Calvinism. To be a Christian is not to bind oneself, but to *free* oneself; it is the sinner who is bound. It is not the Lord who fetters us, but ourselves; the Lord comes that we may know the truth, and that the truth may make us free. To escape from the chains of sin and materialism is to enjoy that true freedom which St. Paul calls the "glorious liberty of the children of God."

hend, and a will to execute; a mind intellectually to grasp God, a will volitionally to love and obey Him. At first sight, Emerson seems to agree with sound doctrine: Genius, he says, is to feel God inspiring the mind; virtue is to feel God compelling the will. Yet this seeming agreement hides a vast disagreement. To make this clear, we shall have to bring in some comment on "Self-Reliance." The critics have rightly understood these essays to lie at the heart of Emerson, to be the core of his teaching. Difficulty, however, has been found in the fact that these essays seem to contradict one another, and the critics have usually taken refuge in Emerson's alleged inconsistency: "Consistency is a virtue of small minds." But this, I think, is unnecessary. Rightly understood, the teaching of the two essays is sufficiently harmonious. *Trust in God* and *Trust thyself* amount to the same thing to Emerson. What is his God but a glorified self, an indefinable substance in which everything —mind, matter, good and evil—is comprehended? What is his self but a lesser Over-soul—a part, a microcosm of the All-Being? We now begin to see the extent to which Emersonian confusion, Emersonian refusal to make distinctions, goes. There is no distinct line of separation between the Divine and the human. Hence the practical synonymity in Emerson of self-trust and God-trust.

Keeping this clearly in mind, we can fruitfully return to the human understanding and the human will in their relation to God. Emerson's theory of genius is that it is the result of letting the mind be the passive object of influx from the Divine. The poet, the prophet (the terms are exchangeable in Emerson) is not to think for himself, not to plan, not to test; he is to speak as the Spirit moves him. One finds this theory of inspiration well put in "Merlin," Part I. From the "Essays," we recall the famous "Hear what the morning says, and believe that." It matters not that the poet, the prophet, the preacher is inconsistent; that he affirms today what he denies tomorrow. "Consistency is a virtue of small minds." We are not to test the product of sudden inspiration, not to mould it. God must speak

without the interposition of human mind. Here is the typical *romantic* theory of original genius, the exaltation of an undisciplined art, the glorification of the sudden and momentary intuition. It leads to the rankest individualism, for God being identified (as we have tried to show) with one's own personality, its instincts and intuitions, there is no norm or center to which the product of this Divinely inspired art can be drawn. Since the Emersonian concept of God is contentless, there can be no unity to the messages which genius supposedly receives from the Deity.

The same difficulties arise when we attempt to analyze virtue as Emerson understands it. It is defined as being the breathing of the Over-soul through the will. Again we go back to a fundamental failure of Emerson—his inability to give a meaning to the term "Over-soul"—a substance to God. Again we revert to his confusion of moral values. "There is no crime to the intellect." Evil is but good in the making. One foresees from Emerson's conception of God as un-moral, evil as well as good (or better, neither), that there will be the same fallacy in his treatment of the religious psychology of man. Says Firkins, in his biography of Emerson (p. 347), "The world's prime quarrel with Emerson is his unconcern in the face of evil." One must agree with this. The problem of sin in the world is not to be ignored, evaded, brushed aside. We are not content to hear from Emerson that "Evil will bless" ("Uriel") or:

> Yet spake yon purple mountain,
> Yet said yon ancient wood,
> That night or day, that love or crime,
> Leads all souls to the Good. ("The Park.")

Emerson is, at least prevalently, a monist; in Cooke's words (p. 291), "He rejects that sharp distinction between matter and mind, good and evil, which has sometimes been accepted as the characteristic of theism." Sound Christianity and sound humanism are dualistic. They see in the world, in human life, contending forces, distinctions, divisions of paramount importance. All this bears upon our

consideration of the meaning of virtue. It is one thing to the monist, an entirely different thing to the dualist. To Emerson it means the yielding of oneself to the Over-soul (one's own personality), the following of instinct; to the Christian and the humanist, it means the exertion of the higher self in struggle with the lower. Both the latter see in man two contending forces, which, in St. Paul's phraseology are called the "law of the spirit" and the "law of the members," but may be otherwise termed soul and body, higher (spiritual and ethical) nature and lower (sensual) nature. Of this there is nothing in Emerson: no conflict, no struggle. One has but to yield himself expansively to the dubious influence of the Over-soul—to make himself the passive instrument of influx from the Formless Divine, and he is virtuous.[4] Says Emerson, "Our moral nature is vitiated by any interference of the will." But virtue, as the Christian and the humanist conceive it, is a matter of the will: it is by the exertion of our will that we conquer our lower natures, put under our fleshly lusts. Virtue is a passive state to the one view: we yield ourselves to instinct, to our nature as we find it. It is an active state to a sounder ethics, a fight in which *will* masters *sense*. The comparisons bring out the weakness of Emerson's position. Virtue becomes meaningless when stripped of its relation to moral values.

I pass now to the subject of Emersonian individualism. This is, as the reader rightly judges, the fundamental doctrine of the Concordian, and "Self-Reliance" the key-essay on the subject. Here we find Emerson upholding the inde-

[4] This "breathing of the Over-soul" never convicted Emerson of sin; indeed, Emerson always calmly identified what he chose to do with what was right for him to do. Henry James in his "Spiritual Creation" has an excellent chapter on Emerson, and he there says, "My recently deceased friend, Mr. Emerson. . . . was all his days an arch traitor to our existing civilized regimen, inasmuch as he unconsciously managed to set aside its fundamental principle in doing without conscience. . . . The actual truth, at any rate, was that he never felt a movement of the life of conscience from the day of his birth to that of his death."

pendence of children, opposing conformity to tradition in the shape of Church, Bible, society, history, literature.[5] Away with tradition, he says; away with these conventions —these barriers to the influx immediate of the Divine into the human.

> What is the nature and power of that science-baffling star, without parallax, without calculable elements, which shoots a ray of beauty even into trivial and impure actions, if the least mark of independence appear? The inquiry leads us to that source, at once the essence of genius, of virtue, and of life, which we call Spontaneity, or Instinct. [Notice that this which he defines here as Instinct was elsewhere defined as the Over-soul.] We denote this primary wisdom as Intuition, whilst all later teachings are tuitions. ("Self Reliance.")

There we have concisely put the gist of the argument, the exaltation of the intuitive, the spontaneous, the instinctive, which runs through Emerson, sometimes in the affirmative and sometimes in the negative—in repeated assaults on convention and tradition. One of the most recent biographies of Emerson, that by Denton J. Snider, is almost en-

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[5] There is a good deal of obscurantism in Emerson, as in Wordsworth and others of the romantic school. The English poet's "Expostulation and Reply" and "The Tables Turned" are standard examples:

> "Books! 'tis a dull and endless strife:
> Come, hear the woodland linnet,
> How sweet his music! on my life,
> There's more of wisdom in it."

One may admit that the bird makes sweet music without finding "more wisdom" in its song. The birds cannot teach us.

When Emerson and others profess to be turning their backs on tradition, they are only substituting one tradition for another. It is impossible to get out of tradition; all the classic philosophical types continue to exist, and in that sense are traditional. There are, after all, only a limited number of ways of looking at life (or "philosophies," in the broadest sense). According to the briefest classification, they are the religious, the humanistic, and the naturalistic. Emerson, for all his anti-traditionalism, fell a victim in the main to the naturalistic tradition. The Rev. Professor L. F. Hite has, in this connection, called my attention to a parallel case in Descartes, "who made a systematic attempt to turn his back on tradition, and immediately fell into the 'Aristotelian net.'"

tirely concerned with these two phases of individualism, the positive and the negative—particularly with the latter. Mr. Snider entitles the second part of his book (comprising two-thirds of its bulk) "The Revolutionary Emerson," and he begins it by saying:

> The Middle Period of Emerson's life is one long protest and assault, under multitudinous forms, against the world prescribed and handed down to him from the past, especially at those points which limit and chafe his free individuality. He takes pleasure in calling himself a non-conformist, a dissenter from all things established, a protester even against the transmitted Protestantism; once, at least, perchance at an extreme moment, he lauds anarchy by name. (p. 134.)

Here we must pause for a few moments to consider the source of this central doctrine of Emerson's individualism, with its positive and negative aspects. Affirmatively, his philosophy—transcendentalism—is derived from Germany, from Kant and his successors, and is in the main transmitted through Carlyle ("Sartor") and various other mediators. Doctor Hedge, one of the early Transcendentalists of New England, says:

> I was the only one [of the group] who had any first-hand acquaintance with German Transcendental Philosophy at the start. Emerson was never a thorough or systematic student of philosophy; like Carlyle he was ready to dismiss much of it as "logic chopping." What he did get from the new German school is made clear in his lectures in "The Transcendentalist," when he explains the new doctrine as "the tendency to *respect intuitions* and to give them, at least in our creed, all authority over our experience."

Here is the positive side of Emersonian individualism, the exaltation of one's own instincts, intuitions, the yielding of one's destiny to self-reliance, the Over-soul. The origin and growth of the negative aspect of the doctrine has been rather satisfactorily traced by Snider. It must be regarded as an evolution from the traditions and the background of New England. Puritanism, in its positive phase an affirmation of the right of the individual conscience, was in its negative, as is well known, a revolt against custom and

accepted usage. The religious life was stripped bare of all that was regarded as merely adventitious: dress made plain; the church robbed of its ornaments, its rich windows, its bell, its organ; the church service divested of its graces of ritual. We are to see in this aspect of Puritanism the genesis of the "Revolutionary Emerson." Development comes when Puritanism degenerates into Unitarianism. Again we witness a period of revolt against the past, but this time the revolt is more fundamental. There is a break with tradition as solidified in creeds. Individual opinion asserts itself in opposition to the truths of Revelation handed down by the Church from generation to generation. The cornerstone of Christian doctrine—the Deity of the Lord Jesus—is rudely taken away; the Bible—long the door through which religious minds have entered the temple—is no longer secure in its place.

To such an heritage Emerson was born, and the seeds planted by ancestry and environment soon germinated. Mr. Snider traces the growth. Particularly significant is the journey abroad which Emerson made in 1832, and the singular reactions which he exhibits in his journal to the treasures of the Old World. With almost the same crude independence manifested by Mark Twain's "Innocents Abroad," the young man refuses to be impressed. Sailing into the Bay of Naples, he feels, in spite of himself, a sensation of awe, but he checks it, saying: "I won't be imposed upon by a name." In Snider's words: "If Waldo Emerson has one resolution, it is this: he will not let his selfhood be submerged in this maelstrom of the past" (p. 97). A visit to the Vatican with its overwhelming associations, stiffens the ancestral protestantism of the New Englander, and he breaks out from the "dissidence of dissent," "Why should not he [His Holiness] leave one moment this service of fifty generations and speak out of his own heart—though it were but a single word?" That the voice of fifty generations should be more important than the voice of an individual, Emerson could not comprehend.[6]

[6] But Joubert says: "One should be fearful of being wrong in

Yet after all, the decisive break of Emerson with tradition came when, after discharging the duties of a Unitarian clergyman for a few years, he announced to his congregation that he could no longer conscientiously administer the Lord's Supper, and must therefore tender his resignation. Even the slight bonds of Unitarianism had become too confining for him. This comes out clearly in the Divinity School Address of 1838. Even the liberal thinkers of Emerson's former faith were shocked at the nature of his references to Jesus, his "assault . . . upon the transmitted mediation of man with God through Christ." Here was "liberalism" carried triumphantly to its logical conclusions, and the liberals stood aghast. In dethroning the Savior, they had sentimentally left Him His halo, had felt for His person a lingering reverence; but Emerson removed the halo, and named the Sacred Name carelessly in the roll-call of worldly figures. But what was individualism to do in the face of the Man of Galilee? Shall Christ "absorb the race"? The thorough-going individualist answers, No.

There is one further source of Emersonianism to which attention must be paid, and that is the personal characteristics of its promulgator. True, Emerson found germs of thought which helped him in German philosophy; true, ancestry, environment, circumstances aided and developed: yet there were salient traits of personal inclination and disinclination which are perhaps after all to be regarded as the most important sources of his doctrine. Brownell, in his

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poetry when one thinks differently from the poets, and in religion, when one thinks differently from the saints." We cannot but sympathize with Wordsworth's friend Matthew when he is represented as saying:

> "You look around on your Mother Earth
> As if she for no purpose bore you;
> *As if you were her first-born birth*
> *And none had lived before you.*"

Culture means the subjection of one's individual whims to what universal good taste recognizes as excellent.

"American Prose Masters," very well points out this conformity between teacher and teaching (p. 152-3).

> It would, indeed, be hardly too fanciful to find Emerson's philosophy very considerably derived from the natural man in him. Bland angel as he was, he very much wanted his own way. One is tempted to say that he invented or elected his philosophy in order to get it. . . . Emerson's philosophy may be called the justification of his intuitions to himself.

Our philosopher found himself by nature solitary, able only with much difficulty to approach people, to make friends; this deficiency is recommended to all as admirable. He chafed at the bonds, the standards of church and state; all noble souls must thus chafe. He found systematic study irksome; we must not be dominated by books. So one might go on through an extended series of parallels, and find Emerson turning one and another of his defects into virtues.

What are his defects? What is the trouble with individualism as Emerson understands it? Humanism answers: the substitution of individual opinion and individual caprice for the experience of humanity, or *culture*. Christianity answers: the substitution of the individual will for the will of God as revealed in Christ. These two classic systems have standards by which to judge particular persons and instances; Emerson has none. According to him we are but to "hear what the morning says and believe that"; and, unfortunately, no two mornings say the same thing. Humanism finds a center in what is true to human nature at its best—what is universal in men of cultivation the world over. Christianity has its center in Christ; and beholding His face as in a mirror, we are changed from glory to glory: we grow in Him and through Him. Emerson has no such center. The individual is sufficient unto himself and a standard to himself. Indeed he is not to seek to adjust himself to any standard, to discipline himself in any way. "Why," says Emerson, "should we . . . disparage that man we are, and that form of being assigned to us?" Emersonianism is peripheral; it is "every man for

himself." Yet there is the curious and customary romantic paradox that, though driving off in opposite directions, the Transcendentalists were expecting to arrive at the same place. Firkins (p. 67) says: "A joke which custom has effectually staled declared that they called themselves like-minded because no two of them thought alike."

At the bottom of all this there is the problem of discipline. To become like other people we must exercise our will; we must train ourselves, lop off our rough edges, adjust ourself to the standard of humanity. Humanism (culture) offers the individual a severe discipline; he must not only sharpen his faculties, but also test their conclusions by the standard of the "best that has been said and thought in the world." Christianity affirms that man must be *born again*, renounce and put away his sins. "Take my yoke upon you" is the invitation to a rigid discipline. Emerson has nothing of this. The purgatories of culture and Christianity were alike abhorrent to him. Says Mr. Brownell (p. 164):

> Culture did not enter into Emerson's philosophy. . . . He has a hard word for it always. Culture means on the one hand, discipline, which irked him, and on the other, acquisition, which to him could only have a disciplinary function.

From culture with its discipline, Emerson takes refuge in Nature, in whose presence he may "loaf and invite his soul":

> O, when I am safe in my sylvan home
> I tread on the pride of Greece and Rome. . .
>
> Enough for thee, the primal mind,
> That flows in streams, that breathes in wind.
> Leave all thy pedant love apart;
> God hid the whole world in thy heart.

This is the same obscurantism which one finds in Wordsworth's quotation:

> One impulse from a vernal wood
> May teach you more of man,
> Of moral evil and of good
> Than all the sages can.

From the narrow way of Christian discipline, Emerson takes refuge in the natural goodness of human nature. We are all on the way to be angels. "There is no virtue which is final; all are initial. The virtues of society are the vices of the saint" ("Circles"). The moral is that there is no distinction between good and evil. Another aspect of Emersonian "natural religion" is revealed in some sentences from "Experience":

> The mid-world is best. Nature, as we know her, is no saint. The lights of the Church, the ascetics, gentry and corn-eaters, she does not distinguish by any favor. She comes eating and drinking and *sinning*. Her darlings, the great, the strong, the beautiful, are not children of our law, do not come out of the Sunday-School, nor weigh their food, nor punctually keep the commandments.

This is dangerous doctrine!

We pass on to the progress and results of Emersonianism. If its doctrines have been dangerous, it is here that we shall observe them. The first tendency of the teachings was to draw to Concord all persons who had any queer notions in their heads, any new movements to promote.[7] There was the tendency to community farms, where all the unlike were to live in perfect harmony and brotherhood. But we are here concerned with the broader phases of the movement—the cults which have developed out of one and another side of Emerson's teachings. I find three of these particularly worthy of note: Whitmanism, New Thought, and Christian Science. The first is a glorification of the "natural man" with his instincts and passions—the development of what is latent but unworked-out in Emerson; it is the apotheosis of paganism. In the second, we discover the bland optimism which became almost professional in Emerson—Polyannaism, the "glad" psychology, the belief that evil is but good in the making, and, perhaps most characteristic of all, the emphasis on Self-Reliance, aggressive personality. One recalls the admonition of one of our New-

[7] Brownell says that all the "perky" people one knows are Emersonians.

Thought lecturers to the public, that he who seeks to develop his powers should daily stand before the mirror and recite the following creed: "I am as good as anybody else, and perhaps a little better." What is this but Emersonianism made ridiculous? Even more characteristic of the worst elements in Emerson is the Christian Science, so called, of Mrs. M. B. G. Eddy. In her doctrine we find perpetuated all of the unresolved confusions of Emerson. Distinctions between equally existent good and evil, spirit and matter, disappear under the magic wand of the enchantress. Evil is but a figment of the imagination—an error, an illusion. And matter—there is no such thing! Like Emerson, Mrs. Eddy borrows from the Orient misunderstood, from one and another source; but we must regard her religion (or cult) as an offshoot in the main from the Concord sage. Amusedly one must agree with Mr. Snider's comment that to "Mother" Eddy we must add "Father" Emerson, if we are to understand Christian Science.

This is a black picture which we have held up for our inspection. Many a reader will feel inclined to say, "I have found nothing of this in Emerson." I must plead in answer that the scope of this paper was intentionally limited, for the sake of definiteness, to the teachings of Emerson as critically regarded from the viewpoints of Christianity and humanism. In doing this, it has been the writer's aim not to cover a multiplicity of points, but to focus the attention upon what has seemed to him the heart of these teachings, the fundamental premises which determined Emerson's conclusions on particular issues. He has, however, promised in his introduction to say a word about the counteracting agencies in Emerson himself and in the American people which have modified and ameliorated what might otherwise have been the logical result of the doctrines.

Firkins very justly observes (p. 87) that "Alcott . . . represents the upper Emerson cut off from the lower, and by his limitations and relative inefficiency, he illustrates, as nothing else could do, the priceless service which the lower Emerson rendered to the upper." This "lower Emerson"

is the sound Yankee common sense which crops out here and there in the man and his writings; it is the saving salt of humor which protects the New Englander from absurdity. To the counteracting influences of the "lower nature," we must add the healthy influence of environment and tradition which even Emerson could not escape, in the form of rigid morality and clean ethics. These elements in Emerson's character and background saved him from carrying out his premises to their logical conclusions; they are also what has saved Americans generally from the excesses that might otherwise result. It should be obvious that in Emerson we have the paradox of an anti-traditionalist saved by tradition. Not only could this idol-breaker not get away from tradition, but he could never get away from the tradition into which he was born.

Yet this comfortable conclusion should not blind us to what are, after all, the logical conclusions to Emersonian premises. We have called attention to their outward manifestation in such movements as Whitmanism, New Thought, and Christian Science; but even more dangerous than these cults are the subtler influences of that which we understand to be the heart of Emerson's teaching. Stripping aside many an occasional seer-like utterance, many an expression of humanistic or religious truth, it nevertheless remains that this "heart" is naturalistic. And what is ever so insidious in its attacks as a naturalism which parades in the garb of the prophet; which, while seeming to utter the profoundest of truths is, in reality, but flattering the expansive egotism of uncultivated and unregenerate men? Those very elements in Emerson which would seem to refute the validity of this charge—his inconsistent utterance of a sounder tradition, the constraining influence of New Englandism, above all, this outward purity of his life—the accidents of environment and heredity—have but furnished a seldom penetrated cover to what is the essential element of his teaching and influence. The man of the street is reached by crude and gross forms of naturalism, the indulgence of sense appetites; the gentleman of culture and refinement is ap-

pealed to infinitely more subtly but none the less surely by the veiled naturalism of "inspirational" philosophy. Education does not kill the "natural man" in us; it only raises the appeal of self into forms more interior and hence more difficult to combat. Though this be an age of substitutes, neither Emerson nor anyone else can offer us a substitute for regeneration. With God's help, we must continue, in the words of St. Paul, to work out our own salvations with fear and trembling. There is no other way.

EDWARD AUSTIN WARREN, JR.

# AN EARLY READER OF SWEDENBORG: RICHARD COSWAY, R. A.

By Miss Emily Robbins Sugden

CONSPICUOUS among the early readers of Swedenborg in England was Richard Cosway, a member of the Royal Academy and familiarly known as "the macaroni miniature painter," the factitious title of one of the many caricatures of him. Famous as an artist, notorious as a man, he dashed through his span of life in vivid contrast to his more circumspect contemporaries; and as a reputed student of Swedenborg, he seems a possible source of some of the fanciful conceptions of Swedenborg and his followers that are an astonishing feature of public opinion. Although the early readers little recked that they were giving to the world its first impression of Swedenborg and his theological writings, yet each one, whether he read from curiosity, a desire for information, or for the sake of novelty, added a new line or intensified a former one in the first impression that, sinking deep into the mind of man, is seldom entirely erased even by the truths that prove its fallacy. Their lives as much as their spoken interpretation of the writings influenced their own and succeeding generations, for in days when both books and readers were comparatively scarce, the perusal of anything so unusual as Swedenborg's writings would be a matter of gossip, and the reader a marked man whose characteristics and eccentricities were noted and, as gossip filtered farther and farther from its source, finally attributed to the books he read rather than to his own personality, thus starting a stream of truth or falsity that has flowed from one generation to another. That the New Church today is doubtless benefiting or suffering from this inheritance from the early readers adds a peculiar interest to any inquiry into what

manner of men they were and what their contemporaries thought of them.

The only son of a schoolmaster at Tiverton, Cosway, when less than twelve years old, journeyed to London with the avowed purpose "to be some day the greatest painter" there. Unlike other storied boys who at a tender age went to London to seek their fortune, his was a well-planned project devised and financed by his uncle and godfather, who, impressed by his love and persistent copying of a picture by Rubens and other paintings that were a family heritage, wished to give him an opportunity to develop his gift. This must have been about 1753; and when we consider that at that time transportation was difficult and tedious, easy communication by mail and newspaper negligible, it savors of throwing a boy to the lions to send him alone to a place so remote as London seemed. It argues for the unsophistication of his elders, or for their confidence in his stability of purpose, perhaps a blend of both, that they should have impelled him at that impressionable age into the untried environment of a large city; but results justified the act, for he began soon to make a name and place for himself.

To a stranger in a strange locality, another person who is even remotely connected with his home vicinity assumes a friendly aspect; so it was not because Thomas Hudson had been tutor to Sir Joshua Reynolds that he was chosen as Cosway's first instructor, but because he was a native of Devonshire, Cosway's own county, and from the county viewpoint a great master. The few months he remained with him were sorry ones; little instruction, and menial work that would have daunted a less buoyant spirit, gave him experience he had not sought; and breaking away he independently went into lodgings and attended Shiply's noted drawing-school, a move followed by rapid progress and continual achievement.

When the Society of Arts was founded in 1754, different premiums were offered for drawings, the first class being for the best drawing of any kind by boys and girls

under the age of fourteen. In the books of the Society it is recorded that "Richard Cosway, then not twelve years old, gave in a Head of one of the virtues, expressing Compassion, done in chalk, and obtained the first share of the Premium £5. 5s." This was awarded January fifteenth, 1755, and during the following five years he attained several other prizes. Perhaps the most important was thirty guineas offered to young men under twenty-four years of age for "drawings of human figures from living models at the Academy of Artists in St. Martin's Lane," which he is said to have "won in a most triumphant manner and with a drawing of the highest possible merit."

In the interests of his ambition to be a great painter, he joyfully endured hard work and deprivations, with the resultant success that such effort is supposed to produce. He was still very young when he executed orders from shops for drawings of heads, and painted fancy miniatures and other subjects to adorn the fashionable snuff-boxes. His cousin, Sir William Cosway, is quoted as stating that "from the money thus gained and the gaiety of the company he kept, he rose from the dingiest of boys to be one of the smartest men." With an artist's love of line and color, it must have been an irritating humiliation to Cosway's sensitive nature to have been a dingy boy, and possibly therein lies the root of his abnormal fondness for modish attire that in later life blossomed into the gorgeous raiment ridiculed by his contemporaries, and especially noted by his biographers. Rarely do we read anything concerning him without finding reference to his "mulberry silk coat profusely embroidered with scarlet strawberries." Although a good-natured, kindly man, he boyishly affected the belligerent sword as a part of his full dress costume, and in Zoffany's picture of the Royal Academicians he appears to be the fashionable member in his bravery of lace ruffles and clouded cane, and with the exception of the president, Sir Joshua Reynolds, the only one wearing a sword. He was at the zenith of his fame when as an adjunct of his own splendor, he dressed his black servant in

crimson silk ornamented with lace and gold buttons, and the derision this caused was even greater when he changed to crimson Genoa velvet in imitation of the uniforms of the Vatican footmen.

The drawing and painting of small bits of ornament was a temporary offshoot of serious work that progressed steadily. At that period the trend of artistic endeavor was turning from servile copying to more individual work, and though he excelled in pencil drawing and oil painting, it was characteristic of Cosway's alert mind that he should revive and impress his personality upon the art of miniature painting which was then at lowest ebb; but it is said to have been the Prince of Wales' enthusiastic approval of his miniature of Mrs. Fitzherbert that determined him to devote to it his principal effort.

The friendliness of the Prince of Wales, later Regent and then George IV, combined with his exquisite art, brought fame and prosperity, and by 1768 he was in the swift current of professional popularity and social gaiety. Royalty, nobility, fashionable as well as famous men and women flocked to him to be perpetuated in dainty miniatures. In 1771 he married a young artist, who, born in Italy of English parents, had come to London as a protégé of Angelica Kauffman. Of course, the ceremony was performed at the Church of St. George, Hanover Square, the marriage registers of which are said to be "a perfect library of the autographs of illustrious persons." Schomberg House, the great house on Pall Mall that Cosway had taken, became the favorite resort of fashionable society; invitations to Mrs. Cosway's musical evenings were eagerly accepted, and "Pall Mall was blocked by the carriages, sedan-chairs, link boys and lacqueys" of her guests. The suppressed exuberance of Cosway's industrious boyhood seemed to find vent in his delight in foppishness and luxury. Even those who rushed to enjoy his magnificent hospitality were not above ridiculing his theatrical manners and princely way of living, but this side of his life in no way interfered with his work which began to be at its

best and was most prolific during the years of greatest social excitement, nor did his apparent extravagance prevent his thriftily selling to wealthy patrons some of the old pictures, beautiful furniture, and rare bric-a-brac that he collected with intelligent zest.

Mingled with tales of gaiety, extravagance, and thrift are others of his generosity in private and public gifts, his kindness to those in distress, and willingness to help with advice or money struggling students or less fortunate artists. But envy and hatred were roused by a man attaining such eminence by his own merit, and "little folk with little soul" were busy making him notorious by drawing attention to his weak points and lack of physical comeliness. Caricatures and lampoons with him as subject were numerous, and when he moved from Pall Mall to Stratford Place, an insulting verse hung on his front door disturbed him so much that he changed to another house on the same street not as likely to attract disorderly attention. Even his brother Academicians were not slow to laugh at him behind his back, and publicly flout him with caustic remarks, but sometimes they must have been glad to profit by his superior knowledge, as when several of them paid a goodly sum to a young woman for her claimed discovery of the lost Titian coloring, and pledged themselves to forfeit £2000 if they divulged the secret to an outsider, a pledge rendered void by Cosway finding during his varied collecting a scarce old treatise from which she had made her "discovery."

After he had expressed sympathy with some phases of the French Revolution, Court patronage was gradually withdrawn, but other patrons were not lacking, and his time was filled with work and study until a few years before his death. In a letter to a friend in 1811, Sir Thomas Lawrence wrote in appreciation of him:

> I have been to Cosway's and have seen a mass of Fit Materials, and so much Talent and information in its Possessor, as to make me ashamed of the injustice, which prejudice, or say a just opinion of his Weakness or positive faults of character as a man, has

led me to commit against the general weight of his estimation as an artist. What are Mr. Phillips and Mr. Owen's and Sir William Beechy and Mr. Shee's practice in their Art,—when compared to the knowledge, the familiar acquaintance with, study, and often happy appropriation and even liberal imitation of the Old Masters, the fixed Landmarks of Art, of this little Being whom we have accustomed ourselves to think or speak of but with Contempt.

In his latter years his mind was more fanciful and his body enfeebled, but Dr. Williamson, the recognized authority on Cosway and his work, says:

Even down to 1817 and 1818 when the artist was advanced in years, he painted as well as ever and although his later miniatures are distinguished by an alteration of method, they are unimpaired in merit.

It was soon after that paralysis prevented other work, but the kindliness and happier side of his nature seemed to increase as physical power failed, and on the morning of his death he is said to have been particularly light-hearted and considerate of others before he started for the drive during which he quietly slipped away from the natural world.

Research has failed to find evidence to warrant the assertion that Cosway was connected or interested in any New Church organization, but his critics and biographers generally proclaim him a "Swedenborgian." Dr. Williamson in his "Richard Cosway, R. A.," says:

In his religious opinions he had been strangely attracted by the mysticism of Swedenborg and embraced very much of his faith. He also studied animal magnetism, tried to discover the power of projection, and thought he could raise the dead. His friend, Philip de Loutherbourg, R. A., encouraged him in these fancies, and Cosway often went to his house in Hammersmith, whither many people went to be cured by this remarkable fanatic.

Cunningham in his "Lives of the British Painters," wrote:

Hazlitt gives a graphic account of Cosway in the "London Magazine." He says of him, "Happy Mortal! Fancy bore sway in him, and so vivid were his impressions that they included reality in them. The agreeable and the true with him were one. He

believed in Swedenborgianism—he believed in animal magnetism. He had conversed with more than one person of the Trinity. He could talk with his lady at Mantua through some fine ventricle of the sense as we speak to a servant through an earpipe.

With several other articles on different contemporaries, Hazlitt included the one on Cosway in his volume, "The Spirit of the Age," published in 1807, and as it seems to have been the basis of most of the shorter articles written concerning him, it would be superfluous to quote their reiterated statement that he was a Swedenborgian; but as a tribute to Hazlitt's delineation of him it is interesting to note that in 1907 "John o'London" in a view in "T. P.'s Weekly" wrote:

The best known of all English miniature painters, the man around whom the largest numbers of anecdotes collect is Richard Cosway,—Cosway added to his coxcombry a piquant devotion to occult love. He saw visions and dreamed dreams and conversed, as he firmly believed, with the spirits of the departed,—Hazlitt's portrait of Cosway is livelier, kinder and probably more just than any other.

Then he goes on to quote the paragraph already referred to by Cunningham.

Although it is impossible to state definitely when Cosway became interested in Swedenborg's writings, it was probably in middle life. Dr. Williamson, who has had access to many of the Cosway family letters, quotes a letter by Mrs. Cosway, in which she stated that her husband was "diligently reading the works of Swedenborg." He became a member of the Royal Academy of Artists in 1771 and from his fellow members he would have ample opportunity of hearing of Swedenborg, for among them were several who were interested in him, notably, John Flaxman, the sculptor, William Blake, the poet-artist, and Philip de Loutherbourg, who painted a portrait of Swedenborg, presumably from life, between 1770 and 1772, and is mentioned by Hindmarsh in his "Rise and Progress of the New Jerusalem Church," as one of the artists connected with its earliest organization.

In one of his essays Mr. Brander Mathews has suggested that man might be differentiated from other creatures as "an animal who makes collections," citing in favor of his theory a boy's various collections, and the eagerness a man displays when means and time permit him to return to the pursuits that had been interfered with by the business of early manhood. This differentiation might have applied to Cosway, for though to be a great painter was the central purpose of his life, he was temperamentally a collector, his mind seemed to send out feelers in all directions that like tentacles grasped every new thing, dropping or retaining it, as fancy dictated. With the keen relish that he collected curious, rare and beautiful examples of man's art, and handicraft, his mind collected sensations and intellectual achievements, and we can imagine with what avidity he acquired knowledge of Swedenborg. Talk of good or evil —especially evil—spirits was not unusual, ghosts, both casual and inherited, were commonplace, but here was a man who not only claimed form, sensation and individuality for the spirit of man after death, but had explored the homes and investigated the lives of such spirits. This was something different, surely worthy of "diligent study." In his enthusiasm over the evidence of the reality of the spiritual world, he apparently overlooked the oft recited fact that Swedenborg was especially prepared to perform the mission of giving the message to the world and that he explicitly stated that "to speak with spirits—is seldom permitted because it is dangerous." Probably to him, as to other early readers, such detail was unimportant compared to the startling proof of the reality of life after death given by a man who had conversed with spirits whom he had known as persons in this world. With this thought in his mind, it would not be surprising for him to see no reason why he should not also converse with spirits, until he finally believed he did.

Many curious stories were told, and are still repeated, of the experiences he attributed to communicating spirits. One is of a French artist who after calling on him said:

Mr. Cosway is a very strange man; while I was with him there was a noise in the wall of the room, when he said, "That is not a common noise, that is supernatural—invisible spirits are there!"

A patron who failed to keep an appointment was surprised to be told that it had not been necessary for her to explain her absence as he had received "the surest intimations in the morning of the day that she was ill, and could not come." That men as far apart as Dante and Charles I gave him wise council, Pitt regretted he had not recognized his talent when in this world, and that the Virgin Mary sat to him for a half-length portrait, were a few of the strange tales he related to his friends and acquaintances. There were many others equally absurd scattered over a period of several years before his death, and as he was very free to talk of these adventures and his listeners as free to repeat them, it conduced to create an erroneous impression of Swedenborg, though a diseased imagination had perverted any influence that had been received from Swedenborg.

Regardless of the doctrines, there is much in the writings of Swedenborg that would appeal to Cosway's love of the picturesque and spectacular; and in his enshrining the Bible in his drawing-room, we find traces of Swedenborg's description of the sacred depository of the Word in Heaven and his explanation that cherubim correspond to the providence of the Lord preventing profanation of the "mysteries of the faith." An acquaintance of Cosway's thus describes this novel embellishment for a drawing-room:

Cosway put peculiar honour upon the Sacred Scriptures by placing a handsomely-bound Bible upon a bracket supported by gilded Cherubim and other sacred appendages, and placed conspicuously against the wall of his drawing-room.

Then he sagely adds, "How far he put honor upon that volume by deferring to its precepts and commands is best known to those who are most intimate with him."

Another illustration of his rather ill-balanced reverence for the Scriptures was his compelling his only child, beautiful Angelica, to study Hebrew when only six years old, that she might read the Old Testament in its original lan-

guage before she could read it in English, a hot-house method that defeated its own purpose as the child died when about seven years old. To both parents the loss was overwhelming but it is inconceivable that even Cosway's vagrant imagination could find sanction in Swedenborg's writings for his expressing his grief as he did by having the body embalmed, placed in a marble sarcophagus, and kept amidst the splendor of the already crowded drawing-room.

There is no evidence that the doctrines written by Swedenborg appealed to Cosway as a whole. He seems to have read from intellectual curiosity, and when an idea or phrase aroused his interest or enlivened his imagination, he separated it from its context, and elaborated it to suit himself. It is doubtful whether he appreciated that, intermingled with descriptions of the spiritual world, Swedenborg had expounded a doctrine of life for this world as well as the next, proving a Heavenly Father as the source of all life and man a recipient of life from Him, or that the internal sense of the Scriptures had been opened, and a science of correspondence elucidated that reconciled the natural and spiritual. Whether he had a genuine religious conviction is a matter of conjecture. He was as easily touched by a new interpretation of religious thought as by other subjects, and toward the end of his life it was a sermon by Wesley on death that startled him and altered his wishes regarding the disposition of his body after death, a matter of great moment to him. At one time he wished interment at St. Paul's, then changed to a desire to be buried with Rubens at Antwerp, or Titian in Venice; again it was a country churchyard in Devonshire; but soon after hearing Wesley's sermon, he followed a funeral to Marylebone Church, and was so impressed by the simple dignity of the church and vault that he requested his wife to have him buried there, saying, "I prefer this to Antwerp or St. Paul's," a request that was eventually carried into effect.

Superstitious is a term frequently applied to him. One of his friends said:

Some think that superstition and religion are nearly allied, but all I submit is, that it is better than infidelity excepting that the superstitious character will frequently be satisfied that he is religious, whether he is so in reality or not. Cosway probably regarded himself as such.

Speculation as to his religion or lack of it is rather idle, and interesting only as it shows that in the religious conduct of life Swedenborg meant no more to him than other leaders of religious thought. Though his name is so often coupled with Swedenborg's, it is not improbable that his life was not as much influenced by him, as his own life has influenced public opinion of Swedenborg, and his fame as an artist has conduced to make that influence wide and continuous. Dr. Williamson calls him, "the most brilliant miniature painter of the eighteenth century" and many other appreciations might be cited of his eminence. The following are the last two lines of the inscription on his monument:

"While colours last, and time allows to give
The all-resembling grace, his name shall live,"

—a flowery sentiment we may partially corroborate by noting that at the present time, we seldom read a criticism of modern miniature painting in which Cosway's work is not mentioned in comparison, or as a standard of excellence.

It is justice only to recognize that Cosway had no apparent intention of maligning Swedenborg or prejudicing others against him,—he was too good-natured for that; but he simply lived his life unconscious of the effect it might have on another's reputation, just as today some of us are prone to live with little thought whether our lives as seen by others are retarding or stimulating the growth of the New Church.

Emily Robbins Sugden.

# NOTES CONCERNING THE ORIGIN OF MAN.

By T. Mower Martin.

BEGINNING with the acknowledgment of the First Cause of the existence of the spiritual and natural universes, which is the Infinite Divine Love seeking an eternally increasing field on which to expand itself, in supplying joy, happiness, contentment and order to beings created as finite images and likenesses of itself, it is necessary to consider the methods devised by the Infinite Wisdom (which we call the laws of creation) which are order itself. Hence we read:

> He who understands Divine order can also understand that man was created to become an angel, because the ultimate of order is in him, in which that which is of heavenly and angelic wisdom can be brought into form and also renewed and multiplied. Divine order never stops in the middle and there forms anything without an ultimate, for there it is not in its fullness and perfection. But it passes on to the ultimate and there creates form and, by means there collected, also renews and produces itself farther, which is done by procreations. In the ultimate, therefore, is the seed-ground of heaven. (Heaven and Hell, n. 315.)
>
> The reason Divine influx . . . does not subsist in the middle but advances to its ultimates is that the middle through which it passes is the angelic heaven and the ultimate is with man. (*Ibid*, n. 304.)
>
> Creation commenced from highest or inmost things . . . and proceeded to ultimates or outermost things, and there first subsisted. The ultimate of Creation is the natural world and in it the terraqueous globe with all things which are upon it. When these things were created, then man was created, and into him were collected all things of Divine order from primes to ultimates so that man was made Divine order in form. (Last Judgment, n. 9.)

Hence it was necessary that earths were provided, and coal, metals, building material, vegetables, and animals, with appropriate climatic conditions, before man himself ap-

peared; and as we read he was made Divine order in form, it is plain that neither the Ape Man of Java, the Heidelberg Man, or even the artistic Cro-magnon Men of France are quite satisfactory as specimens of the earliest race who are described as being agriculturalists and herdsmen, living in tents but not flesh-eaters. Whereas the cave men are known to have lived on flesh, and the bones of the mammoth and of deer are found with flint arrow and spear-heads, and weapons of stone.

Yet there does not seem any escape from the conclusions to be deduced from the foregoing extracts, namely, that not only the earth itself but man also was created by a series of degrees of formation in the case of his body, just as we know he progresses in the case of his natural mind, and later of his spiritual mind also. The difficulty experienced by the men who have attempted to speculate upon this subject has been that they have not only been ignorant of anything above the world of effects, but have for the most part been so prejudiced against anything savoring of what passed for religion in their day and generation, that they would not give any attention to the internal structure and progress of the human mind; and although they must have been aware of the various stages of progress they themselves passed through, they seem only to have been victims of that very common form of self-esteem that makes so very many think that their own nation and race is superior to all others on the face of the earth and that they individually are the wisest members of it, and the best fitted to teach the rest. Whereas the true attitude of a teacher should be, first, the acknowledgment that of himself he knows nothing, and a firm conviction that his own desire to learn and acquire knowledge was given to him to enable him to call the attention of his fellows to the source whence he himself has been supplied; and to give to all who can be benefited by it, whatever he has acquired; not for the sake of their admiration and applause, but from the love of acting as the dispensary and steward of his Lord's goods. So with the subject here treated of, we can, in the absence

of direct information bearing on the *modus operandi*, only fall back on the general laws or processes by which the Divine Providence works towards its ends in the perpetual formation of a heaven from the human race on this earth, so large and important to us who live on it, and yet so small and insignificant compared to many others like Jupiter, or that marvel of the firmament called Betelgeuse. And we must also bear in mind the construction of our natural minds in that our imagination, which enables us to lift our thoughts as high as our affections, of which they are indeed the forms, requires to be curbed and guided by our knowledge of facts and our rationality.

With these considerations, we can approach the subject of the pre-Adamite men, if men they can be called, and we could wish, of course, that something more definite, some fuller information, had been given us than we find in what is known as the "Spiritual Diary" of Swedenborg, but of which we can only say that it expresses what he felt, saw, and understood, at the time of writing, in some cases, how many we do not know, to be verified by means of farther illumination.

Thus we read in "Spiritual Diary," n. 3390, "I was shewn of what quality were the pre-Adamites, who were regenerated by the Lord and called Adam." From this we learn that there were such beings on the earth and these were they who are spoken of in the early part of Genesis. That the one of whom we read in the above number was a man and could talk appears from what follows. "A certain one spoke with me in such speech as characterizes their life." Thus they still live and have some place or use in the *Maximus Homo*.

> I heard him speaking when I awaked in the night; he was placed to guard me, and said the evil wished to carry me off. I heard he was such a guard and was not evil, but had a little of life remaining; so that he was an external man, but still internals were within his external though only a little; so that he had not become such an external man as those of our day, in whom externals are separated from internals. But in this case internals were

within, though but little . . . such, it is insinuated, were the pre-Adamites, so not evil.

Turning to the "Arcana Cœlestia" and reading the internal sense of the first chapter of Genesis explaining how man's natural mind is brought into correspondence with his spiritual mind up to the state in which he is gifted with conscience by the Lord, we learn that such a man had already passed through the first day or state called "a void and emptiness" when "darkness was upon the faces of the deep, and the spirit of God was moving upon the face of the waters." For in this earlier condition, the whole man is in lusts and falsities. He is

a something confused and obscure because he has no light. . . . By the Spirit of God the Lord's mercy is meant . . . here it moves upon the things which the Lord has laid up in man and which in the Word are called remains. They are knowledges of truth and of good . . . here called the faces of the waters.

The first step we read is when man begins to know that good and truth are something higher. "Men altogether external do not even know what good and truth are." This then is the light of which it is said that "God saw the light, that it was good," and this is the morning of the first day coming after the evening of emptiness and obscurity, and we may conclude that this describes the pre-Adamite, for although the man himself does not distinguish between the internal man and the external, or the knowledges which belong to each till the second day or state, still as just above stated "men altogether external do not know what good and truth are"; implying that in the morning of the first day he becomes aware of this, and has what was above described as "but little" of the internal, yet sufficient to make him a capable guard against evil spirits.

It is evident that man is not fully created, or Adam, when he was advanced to the sixth day, and is a spiritual man, for we read:

Life, or the order of man with the spiritual man, is such that, though the Lord flows in through faith into what is of under-

standing, reason, and knowledge in him; yet because his external man is in conflict with his internal, it appears as if intelligence did not flow in from the Lord, but from the man himself, by learning and reasoning. (Arcana Cœlestia, n. 99.)

Thus the order which has been hitherto inverted in the spiritual man is restored in the celestial.

Of Genesis ii, 5-7, we read:

The ground is the external man while he is becoming celestial . . . while he is spiritual, the external man is not yet willing to yield obedience and to serve the internal, and so there is a conflict. . . . To form man dust from the ground is to form his external man which before was not man. . . . To breathe into his nostrils the breath of lives is to give him the lives of faith and of love.

Thus we have the fully equipped or complete man recreated from the pre-Adamite; and "the garden in Eden in the East, signifies the intelligence of the celestial man which flows through love from the Lord."

Thus it can be seen that the creation of man, which was the crowning act of the creation of each world on which he has been placed, was, like the creation of each world, a descent to ultimates or lowest things and progress upwards thence through intermediates and by means of external or adventitious aids until the end or intention was fulfilled; in man's case, the celestial state associated with celestial angels and permanently abiding with them, after the body had fulfilled its use and returned to the soil whence it came, was this fulfillment.

It is true that the so-called scientists have tried to explore and explain the origin of the pre-Adamites, but for want of any knowledge of causes, except what they could imagine from the study of effects, and a total ignorance of the end and purpose of creation itself, they have for the most part succeeded only in presenting theories that prove nothing, and suggest nothing, at all adequate to the greatness and the importance of the occasion; or that in the least degree satisfy the enquiring mind of a sane and rational man.

Perhaps it may be useful to consider one or two of the

best known of these modern views, theories, or hypotheses, and see how far they fall short of satisfying the mind of any one asking his fellowmen, "How came we into existence and what were we made for?" We feel we are superior to the animals, for we subdue and utilize the most powerful natural forces for our service. Who gives us this power over power? We know the difference, too, between love and wisdom, goodness and truth, affection and thought, will and understanding, heat and light, and can see that these pairs have a similar relation to each other on their distinct planes and are typified on the material plane in man's heart and lungs, when we study the uses these organs perform for each other. And we can, if we will, understand that all of them are necessary to human life in its higher and lower degrees. And we ask who arranged all these correspondences and gave man the ability to use and also to abuse them.

But we ask the modern school of scientists in vain; for, says Sir Oliver Lodge in "Man and the Universe":

> Orthodox modern science shows us a self-contained and self-sufficient universe—not in touch with anything beyond or above itself, the general trend and outline of it known—nothing supernatural or miraculous, no intervention of beings other than ourselves being conceived possible (p. 2). Science has to confess that hitherto it has failed to account for life, it has not yet witnessed the origin of the smallest trace of life from dead matter, all life so far has been watched proceeding from antecedent life (p. 19). We are the highest bodily organisms on this natural plane, and the material control of it belongs to us (p. 44). Let science be silent, and deny nothing in the universe till it has at least made an honest effort to comprehend the whole (p. 39).

It may be seen that he differs from Huxley, who says, "The naturalists find man to be no centre of the living world, but one amid endless modifications of life" (Lay Sermons, p. 16). Also in Huxley's lecture on "Evolution" we read: "As the immoral sentiments have been no less evolved, there is as much natural sanction for them as for the moral."

But perhaps the most deceptive and dangerous false the-

ory is contained in Haeckel's "Evolution of Man." There is a plausibility about it which to those who know of nothing above the material existence, and who do not ask for or investigate causes, there seems a semblance of reasoning out a fair deduction from the assumed premises.

In brief it may be said that Haeckel attempts to prove from the successive stages of the human embryo in the womb, that the human race must have evolved through just such antecedent forms and that what was originally a lancelet—the lowest worm-like vertebrate known—might and did become a fish-like structure, then an amphibious mammal allied to the marsupials, later becoming ape-like, and at length human.

All such changes of form and state proceed not at all by any necessity of following a previous hereditary series of careers, but simply from the law of correspondence, of which law or science of spiritual conditions causing natural states and stages of progress Haeckel knew nothing whatever.

But those who have access to the new revelation now given to man, need have no difficulty in understanding that the body of man must follow on its lower material plane a course which corresponds to the mental progress of his natural mind. These can easily see that the lancelet, worm, or serpent-like stage, for these three are similar in their correspondence, are quite appropriate as representing the sensuous degree which forms man's whole field of activity for his first five years, more or less. That the fish condition, which succeeds for the embryo, corresponds to the scientific or learning stage, is well known to all who know much of the internal sense of the word, where in a very large number of instances the word knowledge is the equivalent of fish, and elevates the meaning to the spiritual plane.

During the fifteen years before man begins to open his first or natural rational degree, the changes from fish to amphibian, to mammal, and to marsupial could by deeper investigation of the embryonic progress be easily accounted for. But the marsupial in which the animal carries its

young in a pouch outside of its body for some time after its birth may be seen to correspond to that first rational which depends so much and so long after birth on the arguments and teaching of parents and instructors.

When we reach the so-called ape stage, it is found to be so similar in general structure to the human apart from the skull, that it seems to have been introduced by Haeckel and his followers because they wanted it there so badly. But the skull would have refuted their theory, so it is ignored.

The whole subject shows how easily the blind may lead the blind into the ditch of agnosticism or atheism; and how every one who knows anything of correspondence, and the internal sense of the Word, both of which depend on the subjects of influx of the Lord's life through discrete degrees, should devote his energies to making these things more widely known to the world through the press. Ignorance of truth is of course excusable, but not when it poses as knowledge, and presumes to instruct others from self-derived intelligence, which always mistakes its own hallucinations for realities and constantly mistakes effects for causes, as in the present case. For the actual truth is that the human is not derived from the animal as is well known to all deep students of the Writings, on which "still more interior truths" the New Church is to be founded.

On the contrary, the animal world is a representative of human affections, and each species represents and corresponds to some particular affection of man, so it may be seen that the formative principle of truth necessarily brings about on the material plane the likeness or resemblance of the corresponding affection; consequently the sensuous, which is the first development as well as the foundation of the future man, finds its semblance in the lowest of the vertebrates, while the knowledges and the affection for them (which is the cause of those innumerable questions every boy or girl asks when five years old or so) are represented by those animal forms which live in water, so well acknowledged and used throughout the Word to signify

knowledges of all kinds, that it has passed, by the law of correspondence, into our common speech to talk of a thirst for knowledge; and in the Word, the Lord speaks to the woman of Samaria at the well, of the difference between natural truth represented in the water of the well, and the living water or spiritual truth that He gives to man to lead him to eternal life. It is known that the disciples were fishermen, and the kingdom of heaven is likened in the Word to a net cast into the sea that gathered of every kind; where the corresponding internal sense treats of learners of knowledge of truth, and of the memory as a net that gathers all kinds of knowledges, and retains only those that agree with the life and character of the collector or fisherman.

As during the period of the fifteen years between 5 and 20 which constitutes that second stage of the natural mind's progress, there are many minor changes, as man enters into civil life and learns some practical business or use towards the common good; so there are various changes in the embryonic progress till the marsupial stage and the nearer approach to the human form that marks the completion of the fœtal stage, and prepares for birth into the world. This writer is not aware that any one has as yet explored or published any account of these states in this connection, though much may be learned from a clear exposition of the correspondences involved. Two of them, the marsupial and another resembling what are called the beaked animals, both only found now among Australian fauna, may prove not only interesting but instructive; also there may be individual variations that may belong to or foreshadow the individual future career; but these things must wait till the scientific world becomes aware of its own embryonic condition as still groping along in its world of effects and thinking too often with Huxley that matter and force designed and created the universe, or with Tyndall, who said he had searched all through the world and could find no evidence of a God. Whereas, could they be persuaded to lift their eyes upwards to behold the Spiritual Sun of Heaven which is the first of finition that they are

looking for with the microscope, they would be able to see in its glorious light how the whole vast scheme begins from the Infinite Divine Love seeking through the Divine Wisdom a field for its eternal operation by influx into the souls and minds of myriads of human beings living in the harmony and order of mutual love in that vast Heaven which appears in the Divine sight as one Human Form, the Image and Likeness of its Maker and Sustainer.

But without any higher knowledge than that which is brought into man from the outside world through his senses, he is limited to that narrow field of observation of facts, classification of them, deduction and verification by renewed observation, which Huxley declares to be the identical methods of all scientists (Lay Sermons, p. 83). Consequently he can, having no innate knowledge such as the animals have, never know anything above the plane of his natural mind. And therefore Haeckel of necessity had to make his observations of very indefinite facts first, and make such deductions as were within his reach, *i.e.*, within his sensuous range of thought, while verification is quite out of the question, and the complaint of missing links in what is called the chain of descent is founded on a pure supposition.

But when we know from revelation, from the same source that formed our bodies of flesh, our natural minds of affections and thoughts, and our spiritual minds of loves of goodness and truth, that nothing created by the Lord for man exists that does not correspond to something within him as Divine order in form, we can believe that all animals correspond to man's affections; birds to his thoughts and insects to his sensuous and corporeal things; while trees and vegetation correspond to his perceptions. Therefore, we read of the spiritual world, in which we find ourselves when we pass out of our bodies, or cast them off:

> All kinds of animals appear in the spiritual world and are likenesses of affections and of thoughts thence derived . . . and because these are various and manifold with every man and some of them relate to the affection of one animal and some to another,

therefore the images of these affections are thus presented to view. (True Christian Religion, n. 66.)

God is love itself and wisdom itself and there are infinite affections of His love and infinite perceptions of His wisdom, and correspondences of these are each and all things that appear on earth . . . but in the spiritual world there are similar correspondences with those who receive affections and perceptions from God; the difference is that such things in the spiritual world are created instantaneously according to the affections of the angels. (*Ibid*, n. 78[3].)

In this world also man impresses himself upon his surroundings. In traveling through a locality newly opened for settlement it is quite evident that the characters of the settlers are very clearly expressed by their surroundings. In fact it is easy to judge from the scope and efforts made during the first few years, what kind of future the man is preparing for himself, what kind of success he proposes to himself, as well as his prospects of success in attaining it. So that it may surely be said that each man makes his home and his future according to his character. But this is all done by external means, and the result is largely influenced as to extent of work accomplished by the fact that some have more means or capital than others; whereas in beginning life anew in the higher world, the only capital is character which easily accounts for the fact that many that are first in this lower sphere shall be last in the higher.

It is plain, therefore, that man impresses his character upon his surroundings and this is so well known that many profess to read a man's character by his handwriting. So it may easily be accepted that in the future life of man when he is not hampered by having to toil by clearing forests, building houses, growing grain for food, but finds all these things provided for him, that his character will be found written on his surroundings, and such animals will be seen by him as correspond with his affections.

Now with respect to the actual production and appearance of the first man and woman, if we regard the universal laws of creation as governing the production of his body, as must have been the case with the first body of similar

form and materials, namely, by general influx from the spiritual world, which supplies the rest of the animal world with life; and when we know so well that the body is not man himself, but only his habitation and instrument for use in the world, it is a matter of indifference as to whether it was developed along the same lines as the bodies of other animals or not, for we have no definite revelation as to manners and customs of the pre-Adamites, other than has been mentioned above, except a statement they lived almost like wild animals.

But we must conclude that, the world being what it is, with man becoming more and more master of it, destroying all animals that he does not need or that he finds hurtful to his interests, there came a time when the earth being completed sufficiently and a favorable climate being provided near the Mediterranean Sea, the rudimentary man, who had hitherto lived in the first state or day of regeneration, proceeded on to the second simply by the inauguration of the remains stored in his infancy, and that succeeding generations were able to receive more of these affections for truth and for good, so that at length, the spiritual man being in existence, the Lord breathed into his nostrils the breath of lives and man became a living soul. In other words, his external man which had been separated from his internal was now conjoined to it, and lived from it.

Turning to the record in Genesis and the exposition given us, we read, v. 7, ch. 2: "And Jehovah God formed man dust from the ground and breathed into his nostrils the breath of lives, and man became a living soul." . . . "To form dust from the ground" is to form his external man, which before was not man; for it is said in the fifth verse that there was no man to till the ground. The subject here is the life of the external man, in this verse the the life of his love, or will. Before, the external man was not willing to obey and serve the internal, but continually fought against it; wherefore the external was not then man. But now when he has become celestial the external begins to yield obedience to and serve the internal and also becomes man.

We know that the first race is said to have been celestial, and here it is twice said that before this, man was not man but only in the making as to the external. Referring to the man mentioned in the "Spiritual Diary," he is described as being an external man but with some internals, and from this meagre information we may infer that pre-Adamites existed and that they were "not evil" but external men. They were doubtless fruit eaters, in great ignorance at first, but advancing through states that, though still external, were much like the orderly races of animals, aware, however, of some good and truth, and at length capable when infants of receiving higher states of affection for good and truth and so being regenerated to the celestial degree as described by being placed in the Garden of Eden, in the East.

Referring to the idea that man was born perfect and actually conceived by the "Supreme Mind" as a "super-celestial soul which was life," this is diametrically opposed to the Divine Word, both in its letter and in its spiritual sense, both of which teach that man is not life but a receptacle only, also that no one but the Divine Human can possible be conceived of God; and it is so much opposed that it should not be printed. Yet this is stated in these words in No. 33 in a book entitled "On the Worship and Love of God" written by Swedenborg evidently before he fully comprehended either the internal sense of the Divine Word or the doctrine of correspondence and the discrete degrees of Influx of the Divine Life into man as a receptacle. That this is plainly the case, many other passages show unmistakably, as in the second section headed "concerning the infancy of the first begotten or Adam"; whereas we read in " Arcana Cœlestia," n. 64, that by Adam the angels do not perceive any person but "the Most Ancient Church, yet not the Church itself, but the faith of that Church in the Lord." In No. 41 of the same book, we read of Godlike essences or celestial images, to whom the care of this infant Adam was committed, and that these celestial guards "breathed into him their virtue and annexed to him

their power"; and actually "also infused themselves into his little body and its recesses . . . for celestial spirits as being spiritual essences have a power of penetrating even into inmost principles, since nothing which is of nature opposes." Whereas we know all angels celestial or spiritual are men and women, discrete degrees seem to be quite ignored here. In a note to No. 38 we read that "by the vital spirit [or breath of lives] infused into Adam was not meant the soul, so far as by soul is understood the spiritual mind, but only the air, by which respiration is affected." How this differs from the explanation of the passage alluded to in the "Arcana" we know, and the sentence has been quoted above in this paper.

In Nos. 48 and 49, and indeed in very many places, there is no other way of accounting for the language used about intelligences, infantile genii, the soul as a mother whose daughters, the intelligences aforesaid, had servants and slaves to wait upon them, than calling it all figurative language not to be judged under strict canons of criticism. That it was written with the best intention as an imaginary story of what might have been, no one need doubt, but it was necessarily limited by the illustration at that time possessed by its author. It should be added that not only man, but also the wild beasts were created and born in the same way, as appears in No. 29:

> The infant wild beasts being weaned, droppings of milk flowed plentifully from the fertile and lately pregnant branches, and through new veins returned back to the roots of the maternal leaves.

There are some who find no difficulty in accepting this account of creation. This is, of course, entirely within their liberty; but very many, who have read and believed the new revelation of the internal sense of the Word so far as they have advanced in the life there taught, cannot receive anything that seems at variance with what they have learned to regard as the merciful laws or methods of God's dealings with his children, the human race. So that anything that

contravenes the laws of that Divine influx which through discrete degrees brings about correspondence with heaven, just in accordance with man's motives in obeying them, cannot be received or believed in.

On the whole it must seem safer and saner to learn well the fundamentals respecting that life that sustains the whole creation for the sake of man, and man for the sake of heaven, summed up under the heads of Influx, Degrees, and Correspondence; and then to pass by, as matters that do not concern us, the vain speculations which have disturbed the formative processes of the New Church as an organization. And we know how often these very fundamentals are recommended to our notice, as absolutely necessary to any progress above the natural degree of our life.

When, however, attempts are made to foist upon the simple and ignorant stories such as Haeckel's, that would subvert and destroy all faith or belief in man's future life, in heaven, and in the Lord, it becomes the duty of all teaching ministers to impart the necessary truths that will show how vain and foolish are these inversions which make effects appear as causes, and causes as effects. Again, if these fundamental laws were better known and believed, we should not now be almost despairing of the growth of that New Church which we know is coming; for its foundations are already duly laid, and its principles have been steadily progressing ever since the True Christian Religion became an ultimate form of truth accessible to man on earth. Since which time man's sensuous and corporeal life has been ameliorated, so that nothing but man's insensate greed or lust for wealth and power stands in the way of realizing a happy and care-free existence on earth for all who are willing to do their fair proportionate share of use towards the common good; and then, with that universal expression of the brotherhood of man under the Divine Providence of our visible God in the Lord Jesus, the New Church could and would come down from Him out of heaven and establish heaven on earth.

T. Mower Martin.

# THE SEARCH FOR THE PERSONAL EQUATION

By Paul Hartli

MEMBERS and friends of the New Church sometimes feel puzzled over the apparently slow growth of the Church and over its possible causes. They may feel still more puzzled, if not discouraged, when they find how few of our theological students actually enter the ministry and become successful in their work. How few of them develop that mysterious something that makes one effective in managing the various types of men and women with whom a minister comes in contact! How can I find out if there is in me any undeveloped possibility, talent, or aptitude which could be drawn forth so as to make for efficiency and success in my work? Again, how can we discover and encourage young men who may become eminently fitted for the ministry or some other form of Church work?

We hear so much about the importance of knowing human nature. Now the study of psychology is, in a general sense, just such a study. A good knowledge of psychology is as essential to the minister and Church worker as it is to the school teacher or to a high class salesman. Yet for these and other vocations psychology in the ordinary sense of the term is not specific enough. For instance, if a Church worker is to persuade a man to join the Church, he should know the peculiarities of his subject, and how to appeal to the subject's *individual* motives, which may be entirely different from the Church worker's own motives, otherwise the appeal is likely to fail.

Our need, then, is, besides psychology, a study of individual differences. Now there is plenty of literature about the reading of individual characteristics, representing different methods of approach and investigation. Thus we

have literature on psycho-analysis and on the measurement of intelligence, not to mention the literature on graphology, phrenology, etc., much of which is unfortunately pseudo-scientific if not pure quackery.

In this article we are concerned with a method of approach and investigation which has the advantage of being easily learned and yet is capable of further development along strictly scientific lines. It is the method treated of in the book, "Analyzing Character," by Dr. Katherine M. H. Blackford.* As a basic thought it is to be assumed that a person's character reveals itself, not in one particular way only, but in many different ways of which he is for the most part unconscious. Two or more persons may perform the same act, yet they do not perform it exactly alike. Their motives and abilities, in short their individualities, differ. Moreover, these peculiarities of personality reveal themselves in corresponding physical characteristics and peculiarities, owing to the interaction of mind and body in their simultaneous development (p. 432). In other words, for every physical difference there is a corresponding mental difference, not only because—to quote the author—

> The physical differences and the mental differences are the result of the same heredity and environment, but also because these two kinds of differences are tied together by cause and effect in the individual as he stands today. (p. 434.)

The knowledge concerning physical and mental differences and their correspondence becomes the basis of the new science of character analysis. In this science we are to observe physical differences and from these determine differences in intellect, in disposition and natural talents, and in character in general.

The question may arise in our minds as to how far this observational method can be implicitly relied upon. Is this procedure a case of reasoning from natural effects back to

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* *Analyzing Character*. By KATHERINE M. H. BLACKFORD, M.D., AND ARTHUR NEWCOMB. New York: Henry Alden, Inc. 488 pp., 8vo. $3.75.

spiritual causes, a kind of reasoning denounced in the Writings of the New Church (see Divine Love and Wisdom, n. 119)? Or is it merely a case of good judgment which is necessary for civil and moral life to exist (cf. Conjugial Love, n. 524)? A careful reading of Dr. Blackford's "Analyzing Character" convinces us that the latter alternative is the true one, and we are here reminded of what the New Church Writings say about a man's ability to perceive character (see Arcana Coelestia, nn. 1388, 1394, 1970).

Moreover, a judgment about a man's fitness or unfitness for a particular kind of work is highly desirable, if not necessary, from the economic point of view, in the selection of employees in the different branches and departments of industry and of business, and in the professions. It is especially important in the selection of executives, like managers of business concerns, presidents of associations, and chief executives of states and nations. As an interesting case in point the author cites Mr. Roosevelt's selection of Mr. Taft to succeed him as President of the United States and carry out the bold, radical, and aggressive Roosevelt policies in the government. There is no question that Mr. Taft, even with the best of intentions, signally failed to carry out these policies. The results of this were far reaching, affecting not only the United States, but the whole world. Could Mr. Roosevelt, if he had had a scientific knowledge of human nature, have foretold Mr. Taft's course of action? Dr. Blackford undertakes to show in detail why a man of Mr. Taft's physical and mental characteristics and aptitudes could not possibly carry out the policies of a man of Mr. Roosevelt's character. The lighter blond coloring in Mr. Taft's appearance, the round contour of nose, chin, and jaw indicate mildness of disposition, instead of the fierceness and aggressiveness expressed by the ruddy complexion, the bony-bridged nose, the square jaw and grim, hard fighting mouth in Mr. Roosevelt's type. Mr. Taft's texture is fine, his fiber is soft elastic, indicating love of refinement and of the delicacies of life as contrasted with the vigor and

insistence on the rights of the common people as expressed by the coarser texture and hard elasticity of Mr. Roosevelt. Mr. Taft's expression is mild, calm, good-natured, jovial; Mr. Roosevelt's expression is intense, vigorous, almost belligerent (pp. 325-329).

How important and necessary a scientific judgment of a man's fitness or unfitness for a particular kind of work is may be evident from the following considerations. It is sometimes remarked that we can determine a man's fitness by giving him a trial. But, answers Dr. Blackford, if he is a failure, and we learn nothing by experience, the next incumbent may be a hundredfold worse. Furthermore, in many places selection by trial is an impossibility, as in marriage, in the presidency of a bank, or in a general to lead a forlorn hope. There must be some better way (p. 331).

A similar argument for character analysis may be made on the basis of the New Church doctrine of charity. This doctrine requires of us, when we are called upon to exercise charity, to use discrimination in regard to the character of those to be benefitted by charity (New Jerusalem and Its Heavenly Doctrine, nn. 100, 103). He who gives help to an evildoer does harm to the neighbor, for he confirms the evildoer in his evil, and gives him power to harm others. The herald of the Lord's Second Coming says:

> Whoever does not distinguish the neighbor according to the quality of good and truth in him may be deceived a thousand times. . . A man devil may exclaim, "I am a neighbor: do good to me." And if you do good to him he may kill you or others. You are placing a knife or a sword in his hand. . . Genuine charity itself is prudent and wise. (Doctrine of Charity, posthum, pp. 51, 54.)

In most cases where a judgment of a person's character has to be made on the spot and, as in the case of a salesman approaching a prospective customer, even before the personal interview, the only way of forming such a judgment is by such a method as Dr. Blackford's. Indeed, this method has proved successful. How often it happens that

for some reason or other a man finds himself in a vocation or profession where even his most strenuous efforts fail to yield satisfying results, so that the work, instead of being a source of enjoyment, is a source of weariness and dissatisfaction. Upon analysis of that man's personality Dr. Blackford discovers that with the proper training he would be most eminently fitted for some other vocation or profession. For the readers of the REVIEW the most interesting instance of this may be an analysis of the truly successful minister or pastor. Aside from spiritual qualifications, success in the ministry depends chiefly upon two talents: first, social adaptability; second, ability to speak well in public.

Dr. Blackford says:

> The minister is most in need of ambition, a desire to please others and to help others, spiritual quality, humanitarianism, benevolence, faith, hope, veneration for the Deity and for the supernatural elements of religion. The successful preacher will not permit his intense conviction of the seriousness, earnestness, and solemnity of his calling to interfere with his exhibiting always a bright, cheerful, and attractive personality. Perhaps the most successful preachers of the day are medium or blonde in color. While those of dark complexion, dark eyes and dark hair, are more inclined to be religious, more inclined to take life seriously, more inclined to look forward and upward to the spiritual and the supernatural and are also more studious, more capable of deep research and profound meditation. They do not, as a rule, have the social qualities, the aggressiveness, the cheerfulness and the adaptibility of the lighter complexioned people. (pp. 249-250.)

Dr. Blackford gives in the appendix (pp. 465-488) the requirements of the principal vocations, arranged under four heads: physical, intellectual, emotional, volitional requirements. Under "Theology" we note just such requirements as would answer to the characteristics of the darker complexioned student of religion, taking particular notice of the fact that although even in theology love of humanity and knowledge of human nature are required, the social virtues so necessary in the ministry are not so emphasized.

Speaking of the friendly, social man in general, we note some very interesting points of contact with New Church

teachings. According to Dr. Blackford the friendly, social man—the man who likes to meet people—is easily recognized by his round, full back-head, the head appearing long directly backwards from the ears. Dr. Blackford gives as an instance of this the fact that although at the Republican and the Democratic Conventions of 1912 she had offered a prize of $10.00 for each delegate who did not answer to this description of the friendly, social type of man not a single exception could be found (p. 275). Now, according to New Church teaching the back of the head, the seat of the cerebellum, represents man's love (True Christian Religion, n. 160; cf. John Worcester's Physiological Correspondences, p. 394). Again, the dimension of length—here as applied to the head—is the natural representation of the extent of love (Arcana, n. 10179; Heaven and Hell, n. 197; Divine Love and Wisdom, n. 71, etc.) The conclusion seems legitimate, then, that a full back-head not only indicates sociability and friendliness, but also represents, and in regenerate persons fully corresponds to, love and charity.

Again, the man of the social, friendly type is not only likely to be a successful candidate at elections, but he has a good chance of success in such vocations as that of salesman, educator, and minister. A striking illustration of this may be cited here. A young business man with a splendidly developed intellect (two years high school, four years special preparatory school, four years college training, and eight years of successful business experience) complained that while as traveling salesman he succeeded in selling up to $52,000 worth of goods a month, he felt himself outclassed by Hugo Schulz, who had never been beyond the fourth grade in school and yet sold $65,000 worth of goods a month. Upon inquiry, it was found that while our young man used faultless methods of approaching individual customers and perfectly good selling arguments, he so disliked meeting strange people that he had to lash himself into it every morning. Hugo Schulz, on the other hand, was a good mixer; in fact, his delight in interviewing

strangers seemed to be his only stock in trade. After consultation with Dr. Blackford our young man gave up selling altogether and turned to journalism, for which he was by nature far better fitted and in which he achieved most satisfying success, while, needless to say, Hugo Schulz kept on breaking records in his field (pp. 272-3).

Similar examples might be adduced from other fields of activity, including that of ministers and pastors. We shall only mention the famous Swiss educationalist, Johann H. Pestalozzi (1746-1827) who, while deeply religious, was an utter failure in the pulpit and who then turned to education, in which he became famous for his new methods, almost all of which are now generally adopted by the instructors of elementary teachers. An interesting chapter on waste of talent in professions because of misfits could be written. It would help clear up a good many otherwise mystifying cases.* They all tend to show, in the last analysis, that success in life, that is, the satisfaction and reward of doing one's life work supremely well, depends far more on our emotional fitness for that particular kind of work than on the most perfect intellectual training for it. This is, however, but another way of saying that the quality of one's love rather than that of the intellect is the determining factor of one's life and activity (cf. Divine Love and Wisdom, n. 1 foll.). So we have here a very striking confirmation and illustration of one of the fundamental teachings found in the New Church Writings.

Practically the same conclusion may be arrived at by following another line of reasoning suggested by the reading of Dr. Blackford's book. After dealing with character analysis as applied to vocational guidance and to the selection of employees, the author presents an interesting chapter on analyzing character in persuasion. Persuasion is defined as the meeting of minds in which all human interests are revealed as being mutual or coincident instead of antagonistic. Persuasion is a basic fact in all human intercourse.

* See the editorial in the New-Church Messenger of Sept. 14, 1921, on missing students of the New-Church Theological School.

Through his cries the little child persuades his mother to attend to his wants, his welfare involving that of the mother. The young man persuades the girl of his choice to become his wife, not only in his interests, but also—in most cases, as we hope—for her own good. By proper procedure, the salesman persuades a prospective customer to buy his goods, there being for the customer an economic or other advantage in the purchase of an article corresponding to the salesman's financial profit from its sale. Similarly, the industrial worker persuades the superintendent of the industrial concern to employ him in the interests of both. The preacher persuades his audience to be faithful to the cause of religion and the Church which he represents, for so he does not only make a respectable way of living for himself, but also—and this is all-important—ministers to the eternal welfare of his flock. In all such instances the appeal, to find its appropriate mental response, must be made to the interests and motives of the person or persons to be persuaded, in other words, to what Swedenborg would call a man's love. This is quite evident if we consider that the same fundamental law, the mental law of sale, applies to practically all cases of persuasion. This law, first formulated by A. F. Sheldon in his "Science of Business Building," and quoted by Dr. Brackford on p. 375, is as follows: "Favorable attention properly sustained changes into interest, interest properly intensified changes into desire, desire properly augmented ripens into decision and action." * But in this appealing to person's motives we are again facing the fact hinted at above that these motives are different with different persons. There are indeed motives that are more or less common to all individuals, but in all successful salesmanship the appeal is to be made to the individual motives. So we are confronting the problem of determining a person's individual motives and characteristics (pp.

* Compare this with the psychological series constituting the so-called circle of life, in Arcana, n. 10057: sensation, memory, intellect, will, act.

370-371), a task which is not always easy, since no one individual is quite like another (p. 373).

As a first step towards solving this difficulty, we shall follow the anthropologist in distinguishing a few general types or classes of men. The following types engage our interest in Dr. Blackford's book: The man of bone and muscle, the physically frail, the fat man, the impractical man. The first type of man is the one who naturally excels in this or that field of physical activity. To persuade such a man you must appeal to his love of physical activity, motion and strength. But this type of man often develops a brain, that is to say, he begins to exhibit considerable mental or intellectual abilities. The problem of dealing with such a man for the purpose of persuading him (as well as for the purpose of fitting him to the right kind of work) becomes here rather complex and difficult. For this reason this type of man, as well as the other types, has to be analyzed further. According to Dr. Blackford, men differ from one another in nine fundamental ways: Color, form, size, structure, texture, consistency, proportion, expression, condition (p. 434 foll.). As to color, we have the familiar distinction—which is here discussed at some length—between blondes and brunettes. Blondes are lively, quick, impulsive, enthusiastic, changeable; brunettes are more reserved, slow, non-enthusiastic, steadfast. Dr. Blackford's interpretation of the other distinguishing criteria, form, size, structure, etc., if followed closely, exhibits many an interesting thought which might be developed further.

From such considerations it is clear that successful dealing with different individuals—especially by persuasion and in vocational guidance—depends on a more or less systematic study of human nature and its individual peculiarities and modifications as partly indicated by such visible marks. It is also evident that this applies not only to the man of bone and muscle, but also to the other types, the fat man, the physically frail, the impractical man. They all have their peculiar or typical characteristics and tendencies, and according to these their particular possibilities of use-

fulness. Each of these types and subtypes of men, and each individual belonging to them, is actuated by motives or loves that are more or less peculiar or typical, even individual; this is what we have to adjust ourselves to in exercising persuasion. The same peculiarities appear in the ability of an individual to do this or that kind of work better than any other; this should be reckoned with in employment and vocational guidance.

There can be, according to Dr. Blackford, no better way of beginning the study of character analysis than that of knowing oneself (p. 447 foll.). Analyze yourself, try to see yourself as some unbiased but competent observer outside yourself would see you. Dr. Blackford urges the student of this new science to keep accurate and adequate records. Such records would no doubt yield valuable material which would help us develop the science of character analysis.

Obedience to the injunction to know oneself will also help solve many of the hard problems we meet in education, social and industrial life, morality, religion. The man who, through character analysis, has a scientific knowledge of himself, has therein a valuable guide to self-development and self-improvement. He knows what situations and associations to avoid so that his frailties and weaknesses will handicap him as little as possible (p. 457). He discovers just what possibilities of development in intelligence, talent, and aptitude he possesses—he begins to realize his most valuable asset (cf. p. 341).

Now let a man discover and develop in himself this mysterious and valuable something, and we have that which often makes practical life and the study of its problems so interesting and fascinating—personal magnetism, or, as we may call it for our present purpose—the *personal equation.* Originally only a technical term for individual errors or deviations in observations requiring extreme accuracy—such observations as are being made in practical astronomy—the term personal equation has now acquired a broader meaning, viz., individual peculiarities and differences of perception, judgment and attitude in and toward life; and

finally, with such writers as McTurnan and Dr. Blackford, it suggests individuality and personal talents and aptitudes glorified. It is that mysterious something which comes along, and by virtue of some magnetic, if not fascinating, power brings success where heretofore there has been failure.

> The personal equation, says Dr. Blackford, is magnetic . . . Innumerable stories grow up around the man who does possess it. One glance from his eagle eye, people say, and he reads you through. One word, and he enforces instant obedience. Thus the personal equation is glorified and mystified. But men who really have this valuable something seldom make much mystery about it. They insist it is largely a matter of common sense which everyone ought to have at his disposal (pp. 78-79.)

Under extremely critical circumstances "the personal equation throws the burden of proof on the people it controls, and forever raises moral issues, confidently expecting desired results" (pp. 80-82).

Can anyone acquire this personal equation? From the different definitions of the term it would seem to follow that every individual has his own special possibilities of development in intelligence, talent, and particular aptitudes and tendencies which we may properly regard as the roots of his personal equation. Discover, through self-analysis, your possibilities, take pains in developing them, and you will have, in a form more or less perfect, your personal equation.

This brings us to the great truth that this most valuable asset in life is acquired, not by magic, but only by hard work intelligently and faithfully performed. Blessed is the man who, realizing his peculiar aptitudes and abilities without overlooking his limitations, fits himself for his proper work and position. True, he may work hard, sometimes terribly hard, but he does so because he has learned to enjoy it. He is efficient—this gives him satisfaction and joy; from this he derives love and power to do more work—he becomes more efficient. All his life runs in an ascending spiral (pp. 9-10).

It does not necessarily follow in every particular case that a man who is already engaged along a certain line of activity, should, after having analyzed himself, make a leap to some other kind of work or vocation. Very often it is true, as Dr. Blackford remarks, that a man is already in as desirable a position as can be found for him. His real assets are not yet developed so that no satisfactory adjustments can as yet be effected. The problem then narrows itself down to this: How can I realize and develop my talents and aptitudes so as to render myself most fit for my pursuit? Only a very general solution can be given here. We are to be on the lookout for such opportunities of being useful as correspond to what we have discovered in ourselves as our real aptitudes and tendencies. Let us welcome these opportunities or ways of helping, not for the sake of selfish gain, but because of the joy and satisfaction involved in our act of being useful along the line of our real aptitudes, that is, along the line indicated by what we chose to call above the roots of our personal equation. The New Church Sunday School student who knows his lessons well will here recognize the spiritual aspect of the story of the widow's vessels of oil, II Kings IV: 1-7. The opportunities or ways of helping (the vessels) must be cleared of any considerations of selfish gain, in order that the beginnings of the genuine personal equation (the oil) may fill them full. The New Church Writings deal with this subject from different points of view, chiefly, however, from the point of view of the doctrine of charity. Since everything that man does is, or becomes, an image of him—so runs the argument in part,—therefore if man puts away his evils and does the good of use to the neighbor from affection and its delight, or from the good of charity that is in himself, he becomes charity in form, thereby fulfilling the purpose for which he has been put into the world. Corresponding to the two essentials of charity—putting away evils and doing good (see T. C. R., n. 435; Life; Doctrine of Charity posthumous, nn. 1-41; 199-211), there are two processes in a man whose true personal equation is being developed:

first, elimination of everything perverse, narrow, mean and selfish from his personality, as of something that impairs and undermines his wholesomeness, usefulness and happiness; second, the awakening and developing of abilities and aptitudes, of spiritual motives and tendencies that have hitherto been latent or dormant. By the former process man is lifted out of his lower self into a new and higher self that is being formed by the latter process (see Apocalypse Explained, n. 585; True Christian Religion, n. 601 foll.). It is this new personal equation, the new proprium of the New Church Writings, which remains with man and forms the basis of a distinct, individual existence which even physical death is powerless to obliterate (Conjugial Love, n. 524; Divine Providence, n. 96; Arcana, n. 154). This new proprium, vivified, as it is, by the Lord, becomes also the basis of all genuine, personal charm, of beauty and happiness, indeed, of heaven and of heavenly marriage (Arcana, n. 154-5; Conjugial Love, n. 524).

Much light is thrown on the process of evolving the true personal equation by a great and interesting analogy with which the New Church student is familiar. This analogy is the process of our Lord's glorification. Indeed, this analogy is the great prototype of the process of building up man's personal equation. For in the Lord's case there was a putting off of all inherited human frailties and perverse tendencies, just as a man is to put away what is perverse in his life. Then, corresponding to the Lord's glorification or becoming altogether Divine, we have in man the awakening and development of qualities and aptitudes that hitherto have been partly dormant and unsuspected. As the glorified Lord appears like the sun (Ps. lxxxiv: 11; Matthew xvii: 2), so the righteous are to appear like the sun in the Father's kingdom (Matt. xiii: 43). With the glorified Lord the personal magnetism involved in His personal equation—if such expressions be allowed in this connection—is so strong that men who are in fellowship with the Lord feel their very hearts burning within them (Luke xxiv: 32). Similarly, a man whose true personal equation

has been developed exercises by the charm of his personality such a personal attraction of magnetism on his fellow men as to make them feel like saying: "We will go with you, for we have heard that your God is with you" (Zech. viii: 23).

PAUL HARTLI.

# "ART AND RELIGION." *

By Edward Austin Warren, Jr.

THERE is evident today in the sophisticated wing of Protestantism a desire to "improve" and "enrich" its services and houses of worship with more or less judicious selections from the treasury of the past—the liturgical and artistic stores of the historic Church. Interesting testimony to this already long-manifest tendency is given by Von Ogden Vogt's recent "Art and Religion," a collection of essays of somewhat varied character and value, all bearing loosely on the general subject indicated by its title, but individually treating such subjects as "An Age Described by Its Art," "The Unity of Religion and Art," "Corporeality in Religion," "Prophet and Priest," "Symbols and Sacraments," "Church Unity," "The Mysticism of Isaiah," "Introit and Antiphons," and "The Chancel"—to choose representative titles.

The general tone of the book and the central contentions, theories, and visions of its writer may be outlined in brief space. Mr. Vogt is the pastor of the Wellington Avenue Congregational Church of Chicago, and he exhibits the not uncommon combination (which, indeed, he greatly admires) of estheticism and intellectual modernity. He has had enough contact with cultural advantages—rather showily displayed in various superfluous references to a statue or altar-piece in Greece or Italy—to feel somewhat ashamed of the crudity of the typical Protestant church—its ugly architecture, its glaring windows, its Gospel hymns and ill-arranged services. Like other esthetically minded Protestants, he has longingly admired the prettinesses of the

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**Art and Religion.* By Von Ogden Vogt. Yale University Press, 1921. 280 pp., 8vo. $5.00.

Anglican (Episcopal) Church, and has noticed how vestments, altars, crosses, and processionals attract and impress. He is struck with the notion (common in our day) that somehow this esthetic enjoyment can be reconciled to various other pet schemes of the progressive mind—liberal theology and church union. Mr. Vogt makes much of art for the people and the community church; he has a vague feeling that in some mysterious way we are all going to get together.

Perhaps the crudest and most objectionable parts of the book are those in which the writer develops his notions just mentioned of church unity and the community. Here we discover large quantities of that "specious liberality" which is so widespread in our day. We find mention (p. 224) of the *new religion* as a "composite," though it is also suggested that possibly it may be "definitely Christian." Apparently in Mr. Vogt's mind the future of Christianity hangs in the balance. The whole flavor of the book seems to rank it with the modern attempts at a "general" religion —a combination of the pleasant and unobjectionable features of all the religions. The idea is developed in the first chapter of the book, which is called "The Future Church." Here are many references to a "new age" (the like of which some among us attribute to *permeation*). We are told that there are to be "new popularities and new commonalities," that the "analytical temper of today will give place to the synthetic efforts of tomorrow." In this chapter we are told (though no further emphasis is laid upon it) that the future religion of the world will be "specific historic Christianity." One judges that this means Unitarianism, for the community church is to retain only the "spiritual authority of the historic Jesus," and on this are to be "grafted afresh," we are told, the "new growths of rational, ethical, and artistic faith." This new religion is described by Mr. Vogt as a cult; in common with other would-be progressive minds of our day, he would banish ecclesiasticism. We are to be "freed of authoritative and legalistic formularies" (presumably we are to adopt the formularies of Mr. Vogt in

their place), thus able to "heal the breach between religion and the ancient categories of truth, goodness, and beauty."

We turn with relief from the apocalyptic vagueness of this and similar theoretic sections of the book to certain more practical and more commendable parts. This writer recognizes (as Protestants are increasingly coming to do) the necessity for making the *service* the important feature rather than the sermon. He sees the need of a more adequate liturgy than Protestants have been accustomed to, and the need for the participation of the congregation in the service to a greater extent than heretofore, and the validity of symbols and sacraments. There is a feeling here after the treasures of the past, the experience of historic Christianity as embodied in the Church with its kalendar, its rites, ceremonies, sacraments; the difficulty is that in most cases this feeling is rather unintelligently arrived at. One suspects in the case of Mr. Vogt—in spite of several learned allusions—a lack of sound liturgical training, an enthusiasm not too substantially grounded in historicity.

One of the chapters of "Art and Religion" deals with "The Order of the Liturgy," and in the appendix to the book we are presented with the service programs used at Mr. Vogt's church for the morning office and the communion. The first varies but slightly from the conventional Protestant order, though one notes with approval the use of an introit and a prayer of confession (substantially that employed in New-Church liturgy down to the present day), after which come the pair of versicles beginning "The Lord Be With You." The Communion office is more interesting to the student of liturgics, utilizing as it does the *Benedictus,* the *Gloria in Excelsis,* the *Te Deum,* the *Agnus Dei,* the *Sanctus,* and the *Nunc Dimittis* of the historic Church.

Though the orders of service cited make no mention of it, Mr. Vogt in one of his chapters advocates the use of the Antiphon, and offers several examples constructed by his own hand with modern settings to the responses furnished by his organist. One is interested to note that these in a loose way parallel the antiphons of New-Church lit-

urgy, commonly called Responsive Services, though the Academy preserves the historically valid term. The general objection of the sound liturgist to the specimen antiphons offered by Mr. Vogt would be that the service is between minister and choir rather than between minister and congregation, and that the music of the responses is too ornate and too chromatically harmonized, attracting attention to itself rather than to the sentiments it accompanies. By the use of these antiphons, whatever their intrinsic merits, we are not avoiding that very Protestant tendency to turn the service over to the minister and the choir, while the congregation is reduced to the office of audience which is apparent even in many Episcopal churches, there manifested by the use of elaborate anthem settings of the canticles (*Te Deum, Magnificat,* and so on) thus robbing the people of their appropriate and assigned responses to the lessons. It is to be hoped that this tendency will never manifest itself in the New Church. Our services must be so arranged and carried out (as they are when properly done in accordance with the "Book of Worship") that the congregation makes its contributions to the liturgical observance of the day. This was the intention of the compilers of our admirable liturgy. It divides itself naturally into antiphonal praise and prayer between priest and people; this balance must be maintained by those who have our services in charge. The hymns and chants must be sung by the congregation, and to that end, suitable tunes employed and those tunes transposed, when necessary, to pitches at which the average voice can most easily sing the tune. (This last suggestion, of course, presupposes that the congregation is to sing the tune in unison, as it always should.)

There is one further chapter of the book which provokes comment—in this case, favorable—that on "The Chancel." Here Mr. Vogt strongly advocates for the Free Churches that arrangement of the chancel which is commonly associated with the Catholic Church (Roman and Anglican), comprising central altar (or communion table), and lateral lectern and pulpit. Of course, in contradistinction to this

arrangement, Mr. Vogt recalls the conventional Protestant platform with its ugly central pulpit, and its choir gallery in back or to the side of the pulpit. One is not surprised at his preference of the former (Catholic) over the latter (Protestant) arrangement, and one is glad that houses of worship of the New Church generally follow the historically sound and artistically correct arrangement. Mr. Vogt, who rightly believes that the altar should be the central element of appeal and the focus of the congregation's vision and interest, finds difficulty in the lack of real meaning which attaches to the communion table in the eyes of modern Protestants, and has much to say about the advisability of the altar cross as supplying this lack, though here again he is in difficulty, since the typical Protestant shudders at the cross as "Romish" and finds it (with his modern notions) without much significance.

Considerations with regard to the altar, its place and shape, are very important. The New Church has had its difficulties with the problem, though not those which confront Mr. Vogt and his allies. The New-Church altar, as the repository for the Word, has intense and valid significance, is interesting and meaningful from divers points of view. Its unworked possibilities are many. Artistically, some of our attempts at the designing of distinctive altars have been unsuccessful and grotesque—pagoda-like structures being perhaps particularly flagrant examples. Yet others show the promise of better things, like that of the Newtonville Church, dignified in its simplicity, or that of the Cambridge Chapel, with its reredos of symbolic panels. Interesting and impressive, too, is the altar in the New York City Church, which retains the historic and beautiful cross. One hopes very strongly that New-Church architects of the future will find some valid way of employing this symbol of our Redemption in connection with the altar of the chancel. Perhaps this may be most effectively done by a return to the rood-beam, separating the nave from the chancel. Since the nave is type of the Church Militant and the chancel of the Church Triumphant, the cross on

high inculcates the truth that to pass from this world into the heavenly state we must bear our crosses, subdue our selfish impulses, follow our Savior in the path of temptation and trial. While speaking of the chancel and its symbolic furniture, one wants also to plead for the use of candles on the altar, time-hallowed testimony to the Lord as the Light of the World. Their employment, even when the sanctuary is flooded with sunlight, is a constant reminder to the worshippers that the light of the True Christian Religion is a supernatural light; not that of the world of the senses, but "from a higher sky." The *two* candles typify the dual nature of the Lord, the God-Man. So the sacred art of symbology conveys spiritual lessons through the medium of material things. We need to study and to utilize it.

These are some of the comments which the book under review draws us to make. Mr. Vogt's work is interesting as indicating contemporary opinion and tendency in Protestantism, and much that he says will doubtless prove useful and suggestive to its ministers and laymen. To such New-Churchmen as are inclined to scoff at ritual and the study of liturgy, to undervalue the offices of art as the handmaid of religion, this book may prove a useful introduction to an important subject. To the liturgical student in the New Church, to the intelligent Churchman, there is much less of value or moment; for he has met most that is good in Mr. Vogt's argument better and more cogently expressed elsewhere, and has, in the services of his own Church, standards so sound that he need not evolve new. Thanks chiefly to the life-long interest and work of the late Rev. Dr. Frank Sewall, such seeds as Mr. Vogt has to offer have already been planted in the New Church and there borne a considerable fruitage.

Edward Austin Warren, Jr.

# EDITORIAL DEPARTMENT

## THE URBANA CONVENTION.

NEVER in the history of Convention has it been entertained in a smaller city or by a smaller society than during the week of activities at Urbana, Ohio, from June 13, 1922, to June 20, 1922. Not far from the center of population of the United States, but rather distant from the center of New-Church population, there was some fear that the attendance at Urbana might not compare favorably with that in larger or more Eastern cities; but, nevertheless, the attendance Convention Sunday at Communion was reported as nearly three hundred, taxing the capacity of the attractive church. Thirty-nine ministers and ninety-nine delegates constituted the working body. Even if the attendance was not so large as sometimes, the spirit of work and good-fellowship was in evidence to such an extent that the lack of numbers was not felt.

This session of Convention beginning its second century of sessions was unique in other respects. It was held at the seat of Urbana University, which for seventy-one years has kept the tradition of the aspiration for a distinctively New-Church educational system, and during the past two years has received the encouragement of a very general response to its appeals for a more generous endowment. Convention visitors had the chance to see the attractive campus, and to unite in the activities incident to the Commencement season. A member of Convention, Rev. Norman O. Goddard, D.D., of Pretty Prairie, Kansas, delivered a most helpful sermon for young people on Baccalaureate Sunday; and the President of Convention, Rev. William L. Worcester, gave the Commencement address on "Education for Life," which was inspiring to the

large audience which assembled to witness the closing exercises of the School. The little play given by the students on June 14, the reception on June 15, the luncheon on June 16, and the use of Bailey Hall for meetings and of Oak Hall for accommodating guests, gave other opportunities for becoming acquainted with the cordial, hospitable atmosphere and interesting surroundings of the University.

The genial hospitality of the citizens and particularly of the members of the various churches lent a charm to the session which cannot be realized in a larger city. There was a real neighborly feeling shown to the attendants on Convention by all the people who had to do with their entertainment, both at the noonday lunches and elsewhere. The opening of the pulpits of all the churches to New-Church ministers on Convention Sunday presented a unique opportunity to reach people in other communions under exceptionally favorable circumstances. How much people who attend Convention are affected by the sphere of love which is engendered by the desire to minister to the needs, the comfort, and the happiness of others! It is at such times that a taste is given of what life would be if all were all the time impelled by such a desire.

Not the least marked feature of the session was the abundant opportunities given to assemble in a community of social life. In addition to the activities at the School already mentioned, the supper on the charming lawn at the home of Mr. and Mrs. McDonald, June 16, the excursion to the beautifully situated Country Club, June 17, the reception at the historic and hospitable home of Mr. and Mrs. James, June 19, and finally, as a crowning event for all the life and proceedings of the session, the wonderful Pageant of Light, "The Torch," June 20, in which hundreds of the citizens took part, brought pleasure and joy to those who were privileged to attend. This pageant deserves particular mention as it was the work of Mrs. Alice Archer Sewall James and pictured in a most interesting and fascinating way episodes in the history of Urbana, interspersed with interludes based on incidents in Bible history illustrated in a manner to stress the New-Church interpretation of them such as one would expect from the tal-

ented author. The spirit in which the pageant was conceived and produced could not fail to be a source of instruction and inspiration to the thousands who, as audience or actors, saw or took part in the scenes so skillfully and effectively depicted.

It must not be thought that the whole attention and energies of those at Convention were devoted to the pleasures of social intercourse. The general subject for consideration at the Convention, suggested by the meeting in Urbana in close proximity to the University, was "Education for Life." The papers and conferences were therefore planned in this line of thought, and there was manifested a very earnest effort to make the papers useful in the conduct of life. Rev. H. Durand Downward and Rev. Louis G. Landenburger met on the question, "What the New Church may learn from other Churches and its Own History." (For these and several of the addresses mentioned below, see the *New-Church Messenger,* July 5, 12, and 19.) Mr. Downward's presentation had the marks of honest doubt as to the traditional attitude of the New Church to the other churches, and urged a course which would be more favorable to finding in other churches methods which might prove useful in the New Church. It is a paper worthy of careful consideration and study, for it doubtless voices the feelings and thoughts of many of our thoughtful younger men. Mr. Landenburger took the traditional side of the question, which is that the New Church must be distinctive, and he deplored the position taken by Mr. Downward. If our organization is to progress, there must be substantial agreement as to our aims and an earnest study of means, with the determination to co-ordinate our activities in the spirit of the old adage, "Old men for counsel, young men for action." We must not permit a crippling cleavage between these two essential factors.

Rev. Gould J. Brown's sermon on "Essential Knowledge," and Rev. Norman O. Goddard's discussion of "More Effective Church Work and Increased Response," although given on different occasions, dwelt on the need of simplicity and directness in religious education, the avoidance of technicalities in

language, the adoption of efficient means for attaining the ends of preaching. Mr. Brown urged a form of preaching which will attract "outsiders," appeal to the affections, and conduce to the salvation of souls. Dr. Goddard told of successful methods of reaching people, even including booths at state and county fairs and participating in other neighborhood activities. Rev. Charles W. Harvey in a paper on "The Place of the Higher Criticism, the Historico-Spiritual, and the Spiritual Senses in Our Interpretation of Scripture, Especially of the Book of Revelation" took a stand midway between those who have no patience with the "Higher Criticism" and those who feel that it tends to undermine their belief in the Divinity of the Word. He recognized the usefulness of this work, and was prepared to accept its findings in the field which it occupies; but "we must," said he, "add the revelation which the Church gives us of the Divine presence and purpose within all outward phenomena." "Health of Mind and Body" is a powerful factor in "Education for Life," and it received earnest consideration at the hands of Rev. E. M. L. Gould and Rev. W. B. Murray. The excellencies and limitations of "New Thought" and "Christian Science" were pointed out. Mr. Gould referred at some length to the "very latest science," known as psycho-analysis, and showed how it deals with what Swedenborg would call "the natural will." He averred that analysts recognize the need of religion as well as of psychology, and that as a consequence even in their view there is a very real place for the New-Church minister in his endeavor to co-operate with Divine Providence in changing the spiritual atmosphere of the world for the better. Mr. Murray's paper called attention to the need of a development of the spirit as contrasted with the development of the mind and of the body. No doubt in this field there is need and opportunity for "clear, conscientious, generous thinking."

The two open forums afforded chances for general discussion. Mrs. Louis F. Post's paper on "What Steps Can We Legitimately Take Looking to a Social Application of Christianity" distinguished sharply between the redemption of the individual and the redemption of the social unit. She urged

strongly "that the world is now passing through a discrete degree in its spiritual experience, that it is passing through a crisis of rebirth onto a new spiritual plane." Her illustrations of the difference between preaching principles and recommending methods were illuminating, leading up to an appeal to bring the principles of the spiritual heaven into the struggles of the world. The limitations are on methods, not on principles. Mrs. Post's use of the doctrine of discrete degrees was powerful and suggestive of the possibilities in this tool of thought. Rev. John W. Stockwell's paper on the same subject emphasized the need of applying all of the Commandments to life, and not simply those dealing with civil life. Both of these papers were decidedly stimulating to thought. The other forum meeting, at which the subject for discussion was the lengthy and involved question, "Does the Regeneration of the Individual Depend for Its Strength on the Moral, Social and Spiritual Uplift of Mankind, and Does the Internal Church Depend for Its Strength on the External Church?" brought a rather superficial discussion which was disappointing.

The feature of the meeting of the Sunday School Association was the presentation by Mrs. Walter B. Murray of suggestive charts for training children in the home in connection with the Sunday-school work. The different stages of child development are provided for, and appropriate selections from the Word are co-ordinated with suggested suitable lines of conduct in daily life. It is to be hoped that some very practical results may come from this study, for it surely has a direct bearing on "Education for Life." In the midst of the business sessions of Convention the conferences on "The Public Schools and New-Church Education" and "The Type of School Needed for a Proper New-Church Education," introduced respectively by Miss Lucy S. Silke and Rev. Lewis F. Hite, were granted rather scant time, and were limited practically to the presentation of the subjects by the appointed speakers. Mr. Hite's paper was a carefully studied outline of a typical organization for a New-Church institution of education, in which were indicated the various lines of study and research indispensable to the proper functioning of such a school. When such earnest

thought is put into the preparation of papers for these conferences, it does seem as if more use should be made of them. We listen to them, often mentally approve them, and then fail to make application of the truths presented in the only field where they can be truly effective—our daily lives or the lives of the communities in which we live.

The story of the work of the Board of Home and Foreign Missions in foreign fields was presented effectively by Rev. George G. Pulsford, who has just returned from the Philippine Islands, and by Mr. George C. Warren, who has been fortunate enough to observe the work at first hand. The enthusiasm with which the work is taken up in the Far East by those resident there and intimately affected by it, is most encouraging. The opportunity seems unlimited and most promising.

Of the acts of this Convention two stand out most conspicuously in their possible bearing on the future of the Church at large and of the Convention in particular. As affecting the Church at large the proposal for the issue of a New-Church edition of the Word, as a direct consequence of the wonderfully generous offer of Mr. George Marchant of Australia to provide the necessary financial means for such an issue, has possibilities of use which we cannot foresee. The acceptance of the offer on the part of Convention, and the appointment of a committee to consider ways of making the proposal of the utmost use to the world, may prove to be one of the most telling steps taken by Convention in its efforts to promulgate the truths of the Second Coming of the Lord. As affecting the Convention in particular, the acceptance of the principle of a budget for Convention uses, and the collateral action of raising the per capita assessment from fifteen cents to one dollar, have possibilities of rendering Convention a much more efficient form of co-ordinating the general uses of our church organization. It is in line with the tendencies of the day. It is to be hoped that these are the best tendencies of the day, and that they will prove to be really wise and useful. A loyal response and earnest co-operation in forwarding these plans will make for solidarity and wider usefulness.

The action of the trustees of Urbana University and the action of the Convention, recognizing the interest of Convention in New-Church education by the close co-operation of the two bodies in the choosing of trustees for the University, should afford the basis for strengthening the appeal which the University makes to New-Church families desiring New-Church education for their children.

The report of the Committee on the Book of Worship, and the provision for the publication of a handbook of extracts of the work on "Marriage Love," were steps in the line of making "Education for Life" more effective.

The declination of Mr. James Richard Carter to serve longer as Treasurer of Convention came as a distinct shock. We have become accustomed during his twenty-two years of faithful, efficient, wise service to regard him as indispensable to the conduct of Convention affairs. His keen judgment and firm hand have been a bulwark of strength in the office which he has filled with such conspicuous honor. This was recognized by Convention in regretfully consenting to the declination.

Each one at a meeting like our Convention meetings receives his own particular impression in accordance with his state of mind. After all, the way in which our affections are influenced is most telling on our lives. Surely the Urbana Convention will mean, to those privileged to attend, a deeper appreciation of neighborly love, and a desire, with the Lord's help, to carry that love into the life of a world which is in so great need of love.

JOHN DABOLL.

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## EDUCATION IN AND FOR THE SOCIAL ENVIRONMENT

THE social environment is so intimately a part of human personality that in view of some recent psychologists a man's consciousness itself is to a great extent a social product.

When we reflect that many of our deepest and strongest affections and emotions are direct responses to social influences, and that a large part of our most intimate thoughts and ideas are interpretations of the behavior and attitudes of our fellow men, we realize how fully our minds are formed by the words, ideas, thoughts and sentiments of those around us. It has been a tempting exercise with some to indulge their fancies as to what the development of a child would be, if born in the wilds of nature and deprived of human companionship. The situation stimulates curious psychological study, but it belongs too much to the realm of prophecy to be fruitful of positive enlightenment; it does, however, present an inviting contract between untamed nature and the social environment as educational agencies. Direct contact with nature would, no doubt, afford ample opportunities for the exercise and training of observation and for the development of the rational powers; animals and plants, streams and forests, the changes of weather, sky and cloud and the starry heavens, would call forth an endless and complicated set of responses. But the lack of words and abstract ideas of which words are the symbols would immensely curtail mental development, and it is the social environment that gives words and the education possible through the instrumentality of words and abstract ideas.

Such considerations help us to appreciate the indispensable co-operation and the true importance of social relations in education. In fact, the social aspect of education is so obvious that there is an almost exclusive tendency in some quarters of educational theory and practice to emphasize it to the neglect of other features of the environment. Under the pressure of this tendency, it is characteristic to define education in terms of re-action upon the social environment rather than upon the physical and the spiritual environment, and there is a certain advantage in this for the reason that in the social body, the physical and spiritual are present and operative both directly and indirectly; and as a consequence of this threefold operation, reaction upon the social environment involves the whole body of man's re-actions and constitutes the ordinary business of life.

But social relations are not only intimately woven into the texture of the personal life and into the processes of education, they are yet more significantly the product of the individual's capacities and functions and the object of the individual's thought and will; and it is the latter character as object of human desire and effort that the social body takes its true place as that in which and through which the purpose of education is accomplished. The ordinary course of nature provides the conditions for living in and for the social body; education enlarges and directs the living, while the motive and purpose of education have their seat and explanation in the nature of love.

Love is the most complex as well as the primary fact in the universe; it is, as Swedenborg was the first to declare and to show, co-extensive with life in all its varieties and degrees. Living, acting, thinking, feeling, desiring and willing are all forms and qualities of love. Love is, as Plato observed and as Swedenborg re-affirmed, always and ever, in its deepest and constant nature, the love of something; and what is loved is *ipso facto* real and unique. Two things follow: there must be an object of love and the object is individual. "Love can be and exist only in others," that is, in what is other than itself. The individual is constituted in the very act of loving, for in this is involved distinction, selection, and choice; and it is the will of love that there be no other than the object of its choice. In short, it is the sole business of love to create, constitute, establish, and maintain individuals. Individuals are by nature reciprocative, in that they answer to the character and demands of the creative love. Reciprocation is most complete in the case of free and rational individuals, and these are men, who constitute the social body. From this point of view, we see the force of Swedenborg's repeated and constant argument that man as creative reveals the nature of God-Man, the Creator. The nature and constitution of the social body can be fully understood only in the light of universal creative love. The fundamental fact in the constitution of the social body is that the Lord is the universal love of men; and being the universal love of men, He loves all men through

each and each through all. Thus the Lord's love is the reciprocal bond which unites man to man, and which binds together in reciprocal union the individual man and the social body. This relation is not incidental, it cannot be assumed or neglected at will, though it may be perverted; it grows out of the inmost essence of man as the child of God. In the very act of creating, the Lord imparts to each man His love for all men; and man by virtue of his creation is primarily and only a recipient of the Lord's love for men. Men may use this love in accordance with its purpose, or they may pervert it to the contrary; but their very being and life consists in receiving it.

Thus the social body is constituted by mutual love; though in its perverted form as mutual hate it injects disease, and works death and destruction to the social order and to the members of the social body; for this reason we have the Two Great Commandments, the two fundamental laws of life. Love to the Lord and love to the neighbor are the two all-comprehensive loves of human nature, and love to the neighbor is only the Lord's love received and directed to the accomplishment of its final purpose. In this way, the Lord's love creates the social body, and His love is the real and true essence of the social body. It follows that life in and for the social environment is one and the same with living in the Lord from the Lord, when the Lord is acknowledged and worshipped as the Source and Giver of Life.

It is obvious, and it is highly important to appreciate the fact, that we are educated in many ways and in various degrees by the natural course of events in living in the social environment and re-acting upon its influences. Some of our earliest and most important lessons are learned in responding to the behavior of the family group and the circle of friends, and if we are fortunate enough to be born in the country, we extend the lessons to the immense field of nature. The pleasant and the disagreeable, joy and sorrow, co-operation and opposition, commands and obedience, freedom and restraint, pursuit and avoidance, work and play, success and defeat, affectionate reciprocation, mental companionship and leading—these experi-

ences and many more form the tissue of a social life, and by these the child is educated for his place in the social body. After the first beginnings of speech, comes the period of reading and writing, by which the social environment of the child is enlarged beyond measure, and the instrumentalities and opportunities for education are multiplied indefinitely. Later, music, drama, and other forms of art, and the many industries extend yet more the field of social co-operation and education. In all this we pass quite imperceptibly from the education common to every member of the social body to that of selected and directed instrumentalities and appliances. Words, ideas, sentiments, ideals, organized bodies of thought and action are common, inevitable features of the natural social environment and constitute the materials with which the education of nature proceeds. But with reading and writing the child enters the school system, or at any rate the field of history and literature and the special sciences. Here new motives and new methods enter; the course of education is no longer left to the chance, even though more or less inevitable, contact of the social environment, but it is directed by appropriate methods and institutions. Specially prepared teachers, highly equipped schools, libraries, laboratories, are brought into use as well ordered educational instruments. All these are social institutions and belong to the social environment, but they are social products of a higher and more complex order than those of the natural environment; they result from the application of combined intelligence and skill working with a definite end in view.

In this complex and highly wrought social environment where art supplements nature to provide a rich and varied human world, education may proceed without limit. This human world itself is in part created by the properly directed exercise of human faculties raised to their highest powers. Re-action upon this environment and adaptation to it contribute to the process of education; but education needs to be lighted and directed by a purpose, the purpose of life. The purpose of life has two mutually conjoined and mutually dependent ends in view; the welfare of the individual, and the perfection of the social body. The welfare of the individual is achieved

by the educated exercise of all his faculties and powers; social perfection is approached by organization, by fitting individuals and groups of individuals to their place and function in the social whole. It is this form of organization comprehensively carried out so as to include all the men in the universe, those in the spiritual world as well as those on the earth, which Swedenborg designates *Maximus Homo,* commonly translated "The Grand Man." This Grand Man is our true and complete social environment; in it we live, move, and have our being; its influences and operations help to make us what we are; our re-actions upon it and our adaptations to it develop our nature and determine our goal; in this environment we live, and for this environment we are completely educated when our education is well ordered, comprehensively directed, and raised to the highest powers.

At this point, we must studiously and steadily avoid a very common vicious contrast. We hear much in certain quarters, especially in these latter days, of theology and religion; again, with a change of emphasis, of religion and life. In this contrast theology is supposed to deal with empty intellectual abstractions, while religion is actual concrete living; then, again with a change of tone and pitch, religion as sentiment and formality is contrasted with the real life of kindly deeds and social service. It is true that these contrasts are often purely verbal and rhetorical, with little thought of the real meaning of the words or of the relations involved. No doubt, many, perhaps most, theological essays, like too many philosophical essays, consist overmuch of abstractions; this is due for the most part to the ignorance and narrowmindedness of men. But theology itself, like philosophy, is a vital and concrete body of systematized knowledge; it deals with the nature of God, the highest and deepest reality, and with His relations to man. Certainly, nothing in the world is more vital and concrete than human life itself; in comparison with it such sciences as mathematics, physics, and chemistry are the barest abstractions.

So too theology is abstract when arbitrarily and violently divorced from the every day context of human life; likewise religion is a matter of sentiment and formality when it is

similarly divorced. We should ever bear in mind Swedenborg's formula, "All religion is of life and a life of religion is doing good." This is easily distorted to mean merely living an orderly and useful external life, whereas its real and precise meaning is theological and spiritual. It means that religion, that is, spiritual life, is not full and complete until it is embodied in practical life; then it is that religion is the religion of one's life. It is not meant to obliterate the distinction between religion as spiritual and life as natural, still less to identify them, or to limit the meaning of religion to the mode of outward conduct; but, to use Swedenborg's language, to keep them in the relation of successive and simultaneous degrees. This is another way of saying that a life of religion, the life inspired and directed by religion, is doing good. Here again there is need of discrimination. The good meant is not what the doer happens to feel to be good, nor what is generally recognized as domestic, social, or civil good; but what is seen to be good in the Lord's sight, in the light of His truth, and what is felt to be good when we receive the Lord's love and make it the motive of the deed. In short, what is meant is spiritual, not merely natural good; and doing spiritual good involves a knowledge of the Lord, of the light of His wisdom and the qualities of His love. This takes us into the very depths of theology.

We want now to avoid the violent contrast between the Lord and the social environment, which is often forced by the injunction, "Serve the neighbor, live in and for the social body"; or, "Let one's religious opinions, his ideas of God, be what they may, if he lives right, if his conduct is good, he fulfills all the requirements of a good life." This language, as an indirect and wrongly put rebuke of failure to put religion into practice, may be thoughtlessly excusable; it would have more weight and some truth, if taken as the assertion that one's actual religion is *always* expressed in his conduct. But in either case, account must be taken of the fact that there may be conduct in some respects good without religion of any kind, what Swedenborg calls natural good, whether domestic, social, or civil. It is true, of course, that all life is from the Lord, and so is, in a sense and in a measure, spiritual, but it may not

be received as such; it may even be perverted, and in that case it is more than non-religious, it is anti-religious. Religion ties man to the Lord by the conscious bond of acknowledgement and worship; this together with the conscious effort to live out the purpose of the Lord's love is the peculiar form of man's reciprocation.

It is the Lord's universal love for men, received by them and operating in and through them as mutual love, that creates the social body and the entire social environment, as constituted of the Grand Man. The fundamental and constant social relation, then, is man's relation to the Lord, and accordingly the Lord is, as Swedenborg says, the neighbor in the supreme sense, and therefore, He is a part, and the over-ruling part of man's social environment. Education in and for the Social Environment, then, must be taken to mean in its fullest sense, education for the Lord as well as for position in the social body. We should be taught to have the Lord always before us, as do the angels of heaven. We should be moved by the qualities of His love and guided by the light of His wisdom. To keep in constant companionship with the Lord, we must find the reading and study of two books indispensable: the Holy Word and Swedenborg's writings (the interpretation for us of the true meaning of the Word). But to make this reading and study fruitful in the highest degree, there must be increasing elevation of spirit and development of intelligence. For the development of intelligence, systematic study of nature and of man is needed; for elevation of spirit, the resolute shunning of evil (as sin against the Lord) in word, thought, and deed; this is to look to the Lord and do good.

The social environment, as we now view it, is immensely extended and highly complicated. Even the distinction between the social and the physical is found on close examination to be in a large measure arbitrary. Physical objects are studied through ideas and methods which are of social origin; and they are interpreted in social terms. Such things as rocks, plants and animals (as to their bodies), planets and suns are characteristic types of physical objects, but they are at the same time very highly charged with social properties and relations. The rock,

for example, upon which I sit is a physical object *par excellence,* it is unique and individual; and yet it is a most complicated body of qualities and relations. For when we undertake to describe it in terms of our experience of it, we find ourselves saying that it is hard, rought, grey, solid, heavy, and that it has position, size, shape, texture, constitution, composition, a history, various relations to other bodies alike and different, and especially the relation of being included in a class. Now, the words, ideas, and conceptions used in this description are of social origin; so that the rock itself is far more completely known as a social body than as a physical body. What is true of physical objects is still more true of manufactured objects, such as chairs, tables, houses, typewriters, automobiles, telephones, telescopes, etc.

Our re-action upon the social environment, therefore, includes re-action upon social products; and education for the social environment includes not only social behavior and ordinary work in and for the social body, but it includes specifically dealing with such social products as machines, town meetings, clubs, schools, industrial and political and religious organizations. In short, it is education in the love and service of the neighbor, as Swedenborg defines the neighbor. But there are stages and degrees of this education, just as there are degrees of the neighbor.

First of all, a man is neighbor to himself, to his body, his mind, his affections and thoughts, his will and understanding, his special capacities and endowments; it is a primary requirement of education that he develop, train, and exercise these at their best for the good of others. Viewing the man as social, moral, and spiritual purpose, as love to the Lord and the neighbor, it is plain that the task of education is to make all his faculties of body and mind fit instruments of that purpose; education from this point of view means the development of the man for complete re-action upon his environment, physical, social, mental, moral, intellectual, and spiritual. His social environment as we have seen, is really a very complete epitome of the whole; re-action upon the members of the social order involves re-action upon physical bodies and their forces, upon

social groups of all varieties and grades, upon the ideas, sentiments, thoughts and feelings, emotions and will, moral and spiritual ideals of companions, and through them re-action upon all the forces and influences of the spiritual world.

When we consider the social groups, the first and fundamental is the family. Among all human social relations, marriage is the original, the most important and the most permanent; out of it grow the other social relations, the social groups and the social order. Education for marriage and for the family should, therefore, take the first place; for this, all the educated powers of man are needed, bodily health and strength, all the refinements of art, the whole circle of the sciences, all worldly and spiritual wisdom. Educated parents are indispensable for the most complete education of children. In the family, the social graces, moral virtues, and spiritual knowledge and wisdom are best acquired.

After the family, the next most important feature of the social environment is the school system; this should supplement, enlarge, and co-operate with the education begun and continued in the family. The education of the school system is designed to put the whole man in his proper position in the world. One prerequisite for filling this position is some suitable employment, whose remuneration would furnish the conditions of subsistence and comfortable living. The special capacities and endowments, educated to the highest degree, should lead to the choice of employment. With this we enter the great world of business and its endless variety of occupations; preparation for this stage is to be sought in professional, technical, and special schools.

Education *in* the social environment is to a certain extent natural and inevitable; but adequate education *for* the environment needs special direction and the special opportunities furnished by the school system. In the light of the foregoing considerations, it is plain that education for the social environment is education for life in all its aspects, in particular for such primary duties and functions as marriage, business, citizenship, and churchmanship.

Lewis F. Hite.

# BIBLICAL AND DOCTRINAL STUDIES

## THE UNJUST STEWARD

### Luke xvi, 1-13

"No part of the New Testament," according to the Speaker's Commentary, "has been more thoroughly discussed, or has received a greater variety of interpretations, than the parable of the Unjust Steward." The difficulty has arisen from the commendation, or the seeming commendation, by the Lord, of what appears to be a crooked transaction. In the spiritual sense, for the sake of conveying which the letter is formed, the difficulty disappears. But even in the letter the question is cleared up when we understand that it is not the dishonesty of the steward which is commended—for he is being dismissed for that—but his foresight, or shrewdness. For this is all that our Lord Jesus intends to teach by means of the parable, namely, that His disciples exercise the same foresight, or sagacity, in the use of earthly things for eternal purposes, that worldly men exercise in the use of them for worldly purposes. "For," He concludes, "the sons of this world are for their own generation more prudent than the sons of the light."

And, mark you, it is the same Mammon, the same money, that is to be used in making friends in this world for temporal purposes or in the other for eternal purposes. For money is only the measure of earthly values, and the means of exchanging earthly commodities for one another, or accumulations of them, called capital, for earthly power, opportunities, and privileges. Mammon is the symbol of earthly wealth, by means of which you can buy food and garments, and dwellings and friends, and the services of your fellow-creatures in every

conceivable earthly way. Such is the prudent use of it by the children of this world in their generation.

And now the Lord takes it up in His parable and teaches His disciples that they can buy by means of it the corresponding things in the spiritual world, spiritual food, spiritual garments, houses, lands, friends, the services of their fellow-creatures in every conceivable heavenly or spiritual way. Thus you can secure an exchange, as it were, of your earthly money, into heavenly money, the gold and silver of heaven, if you will have the same foresight, the same prudence in regard to heavenly and eternal things, that the children of this world in their generation have in regard to earthly and temporal things.

Now please do not misunderstand me. I am not saying that earthly gold and silver can be changed into spiritual gold and silver. I know that they are separated by a discrete degree in the relation of cause and effect, and that the higher is the cause of the existence of the lower and not *vice versa*. I know also that the spiritual can never enter into the natural in such a way as to become a part of it, and thus itself natural. Nor can the reverse operation ever occur, and the natural enter into the spiritual so as to become a part of it. "Flesh and blood cannot inherit the kingdom of God."

Nevertheless, there cannot be any kingdom of God without the use of flesh and blood as a means of receiving and developing it. No angels can be created without being first born as men and women in earthly bodies in a material world. Consciousness as human beings, apart from the infinity of God, must first be awakened by means of earthly senses, at least in the *lumbus* or physical mind. And upon that earthly foundation the whole superstructure of the soul must be built up, forever progressing. The one great purpose of the Creator in all earthly gifts to men is thus to build the experiences in the use of them into the foundations of eternal life, and happy is it for us if the experiences become heavenly—for if they do not become heavenly they become infernal. "He who is not for Me is against Me," the Lord says.

The whole business of life in this world, then, is to build up heaven in our souls, and in their surroundings in the

spiritual world, or to build hell. This spiritual process is going on, whether we know it or not, within all the uses that we make of material means and earthly activities.

And so it is with our money, for it represents, as we have seen, all material things, and facilitates all earthly transactions, and at the same time facilitates the heavenly or infernal transactions that are going on within the use of them. Thus we make spiritual friends by means of the Mammon of unrighteousness that, when it fails, will receive us into everlasting habitations, in heaven or in hell.

When we travel into a foreign country, under the operation of the law of foreign exchange we provide ourselves with the money current in that country. We all should be traveling home to God. We cannot take our earthly money with us, but we can make such use of it now as to lay up treasure in heaven. Under the operation of this great spiritual law of exchange we shall be doing so every day of our lives on earth if we are "children of the light," if we are true disciples of our Lord Jesus, if we are really Christians.

And yet it is doubtful if we shall be as diligent and as prudent in making friends in heaven by means of the Mammon of unrighteousness as the sons of this world are in their generation in making friends for themselves in earthly ways—the zeal of the natural man is so much stronger than the zeal of the spiritual man within us. The Lord's parable of the unjust steward is still needed. We all may be unjust stewards spiritually, in a greater degree than we realize. In fulfilling our duties to Him as our Lord, we all may be withholding a greater part of the income of what He entrusts to our stewardship than we realize; we may be wasting His goods by our neglect, if not by deliberate dishonesty in our dealings with Him.

This is where the spiritual meaning comes in; for while our debt to Him as the Lord of life is very great, we may be able to realize only a small part of it. Called upon to give an account of our stewardship, we may hasten to summon our Lord's debtors in our own minds. Of our wills we ask, "How much owest thou unto my Lord?" and the answer is, "A hun-

dred measures of oil." That is, a full measure from the beginning of our lives, everything entrusted to us. Have we wasted any of it? Yes, at least half. Sit down then and quickly write fifty; for that is all we can pay—all we have paid. And of our understandings we ask, "How much owest thou?" "A hundred measures of wheat," all the wisdom we ought to have. But how much have we wasted through neglect, or worse? "Take thy bill and write fourscore." That is all we have to pay with. It might have been more; but such as it is, it will give us a home, and all the home we can have in the spiritual world; for we cannot take our earthly money, and earthly opportunities, with us into the other world. That kind of stewardship ends with the end of life in this world.

Thus far we have thought of the application of the parable to week-day life. How about its application to Sabbath life. We have thought of its application to our social and civil duties as citizens of the state. How about its application to our duties as members of the church? The church is different from any other institution on earth, and we make the mistake of our lives until we realize it. If we think we are paying for earthly things when we pay our money to the church, for warming, lighting, and shelter in a meeting house, and that is all—just as we pay our dues in a social club—we are making a very poor investment. Many social clubs will answer that purpose far better. Indeed, that view of it suggests the cattle-shed and the money-changer's tables from which the Lord purified the temple at His First Coming; for the cattle represented good natural affections and sociability, and the money-changing represented taking to one's self for earthly purposes what belongs sacredly to the Lord. He purified the temple of all this, saying, "Take these things hence; make not my Father's house a house of merchandise."

No, indeed, the church exists for heavenly purposes, not earthly; for eternal purposes, not temporal. Indeed, it is truly called in the writings of the New-Church the "Lord's kingdom on earth," and "the vestibule of heaven." It has been instituted by the Lord Himself not only in individual souls, but also collectively in society, to be His own bride and wife, and is

thus described in the Book of Revelation—the Revelation of Him in His Second Coming—as descending out of heaven from Him. We are therefore taught that to keep the Fourth Commandment we are not only to honor Him as our Divine Father, but that we are to honor His church on earth as our spiritual mother. Hence the money we pay for the support of the church is in a peculiar sense paid for the support of His kingdom in the world for the salvation of the world. It is paid to keep His Word sacredly in the world as a revelation of Him and His kingdom of heaven. It is paid in the New Church for the study, or rational understanding, and teaching of His Word as unfolded in the writings of His servant, Emanuel Swedenborg, in order that He may be worshipped by societies of the New Jerusalem in public, and served, as the only God of Heaven and earth tabernacled with men in a Divine-Human life of His own, glorified in them.

This is what you pay your money for in the New Jerusalem. It is the very highest use that you can make of it, and within and above all other uses, in so paying it with understanding and appreciation, you are making to yourselves friends by means of the Mammon of unrighteousness, that, when it shall fail, they may receive you into everlasting habitations. For these friends are the Lord Jesus Christ, Whom you thus serve and worship, and His heavens of angels.

Now this is summed up by saying, that you owe everything to the Lord in His Second Coming in His New Jerusalem—a hundred measures of oil and a hundred measures of wheat, everything that belongs to love and everything that belongs to wisdom in the spiritual world and in the natural. The best that you can do is to call upon the debtors in your will to write quickly—before your earthly stewardship ceases—fifty, meaning all the love and gratitude that you are capable of feeling and rendering in worship; and to call upon the debtors in your understanding to write quickly, that is surely and without fail, fourscore, meaning all the wisdom and all the service that you can muster. So will you be doing your best to make up for your shortcomings, your negligence, and your sins in the past—so will you be exercising the prudence

with regard to heavenly life that the children of this world in their generation exercise with regard to earthly life.

HENRY CLINTON HAY.

## THE SACRED SCRIPTURES

THE Bible is like a cabinet made of precious wood and having drawers containing the most valuable jewels. The New Jerusalem furnishes the key to this cabinet and by means of the Science of Correspondences it opens the drawers and displays the jewels.

There are three senses to the Bible corresponding to the three heavens, the celestial, the spiritual and the natural. In the celestial sense matters relating to the Lord Jesus only are treated of, in the spiritual sense the regeneration of man; and the natural sense consists of history for the most part of the Jewish nation, miracles, prophecies, parables and so on.

Not all the books contained in our Bible have this inner sense. The books that have not the inner sense are Ruth, First and Second Chronicles, Ezra, Nehemiah, Esther, Job, Proverbs, Ecclesiastes, Song of Songs, in the Old Testament; and The Acts and Epistles in the New Testament. The other books have the two senses contained in them which can only be extracted by the Science of Correspondences.

The Bible also exists in the heavens, but no names of persons or places are mentioned; the principles, ideas and affections represented by names such as Cain and Abel, Abraham, Isaac, Jacob and so on appear in the heavenly books.

There is nothing in the books of the Bible having the internal senses that does not relate to a religious life.

For instance the account given of the creation which Moses wrote was taken from a manuscript that he found in the libraries of Egypt called the Book of Jasher, and it does not relate to the creation of the world, man, beasts or fishes at all. The least reflection would convince any reasonable being that it does not relate to natural creation, for the world seems to be created before the sun, which is a scientific impossibility,

as it is well known the world in company with Jupiter, Venus and the other planets was thrown off from the sun. Again, if Adam and Eve were the only two persons created, it is quite evident that Cain must have married his sister, an idea which is repugnant to all common decency.

The creation as described in the Book of Jasher found by Moses and incorporated in his Pentateuch is not an account of the creation of the natural world with its men, its animals and its plants; it is an account of the method of procedure in the regeneration of the celestial man just as the account of the journeying of the children of Israel (though, by the way, this is also historically correct) is an account of the regeneration of the spiritual man.

Every name mentioned before Eber (the progenitor of the Hebrew race) is representative of a class or a church, just as we have seen it stated that Wycliffe begat Huss and Huss begat Luther.

Methuselah was not a person who lived to be nine hundred and sixty-nine years of age, but a church; and Enoch who lived to be three hundred and sixty-five years old, and was translated to heaven without dying was the Science of Correspondences in the Golden Age.

The story of Cain and Abel is the story of Faith and Charity. Faith without works represented by Cain kills Charity by excluding it from his system and then God puts a mark upon Faith Without Works that anyone finding his quality should not kill him lest he be punished seven-fold. The reason Faith Without Works is not to be killed is because persons embracing this doctrine are useful as instructors and they sometimes manifest more zeal in the salvation of souls than those imbued with Charity or Good Works.

It will thus be seen that the Bible is largely a system of allegories like Bunyan's Pilgrims Progress and Addison's Vision of Mirza.

There was no flood of waters and no Noah. The flood represents a flood of false ideas which permeated the minds of the people in those days; and so gross were their ideas that Swedenborg says they are confined to subterranean hells where

the greatest care is exercised that not one thought of their horrible obsessions can be projected beyond their own evil societies. These false ideas smothered the human affections of those ancient people.

I am not sure but what somewhat of the false ideas mentioned do not exist today with our German arrogance and our profiteering and other things of a like nature, for Jesus said "As it was in the days of Noah so shall it be when the Son of man is revealed. They ate, they drank, they married, they feasted till Noah entered the Ark and the flood carried them away." Notice the expression "when the Son of man is revealed" that it is proclaimed that he is the Great Jehovah.

Abraham was after Eber and Terah a real historical character but still he was representative. The Jewish nation was selected to represent traits, qualities, ideas and thoughts in the regenerating man. Jesus said, "Ye must be born again. The wind bloweth where it listeth and thou hearest the sound thereof but canst not tell whence it cometh or whither it goeth, and so is the man born after the spirit."

Abraham represents the celestial quality, Isaac the spiritual quality and Jacob the natural man. The children of Israel as Reuben, Simeon, Levi, Dan, Naphtali, etc., represent qualities in the natural man; Reuben represents faith, Simeon good words, Levi good works. Such an expression when used by Jacob on his deathbed as "Issachar is a bony ass couching between two burdens and he saw that rest was good and he became a servant unto tribute" has for meaning, Issachar represents that class of persons who enter on the regenerating process because when it is in progress more rest is found in it than in a careless ungodly life, so he forces himself to do good works although foreign to his disposition. Again, "Naphtali is a hind let loose" signifies joy after temptations.

The journeying of the children of Israel from Egypt to Canaan is also historically correct but still it was representative of the regenerating man who is brought out of Egypt or a state of sin, to Canaan, or a state of peace; and only two thoughts and principles represented by Joshua and Caleb out of all the

thousands that a man has in his unregenerated state are left when the process has been completed.

The Jews were a most external people and at their own instigation they were used to represent thoughts and ideas of a heavenly character. All the sacrifices and observances are also of a representative character; for instance the daily sacrifice of a lamb represents the checking of an evil affection daily by a regenerating man. The Jews have been permitted to exist to the present day principally because it was foreseen that they would reverence the Old Testament, whereas the Christians would accord more reverence to the New Testament, and it is necessary for the happiness of the angels that the Word be reverenced on this earth in its entirety.

Every time a verse of the Bible is read on this earth, the society in heaven with which it corresponds is affected with joy although the person reading it on earth merely understands the natural or historical sense. The highest joy is given to the angels when children read the Bible, because they are more innocent than adults. Even those chapters which are merely a string of names should occasionally be read on earth for the enjoyment of the angels as they perceive the hidden contents of the dry names which secret meaning is hidden from us.

The book of Job has an internal sense but not in a continued series; it also describes one of the various phases and varieties of regeneration. Regeneration again is the leading note in the Psalms. In fact the regeneration of man was the chief aim of his creation, as all men were created for heaven and it is a man's own fault if he does not get there.

Even the ten commandments have the internal sense. The commandments were written on two tables of stone, one of which was God's table and the other man's table. When Jesus and when Paul were asked what commandments should be kept in order to be saved they both enumerated the commandments on man's table. The commandment "Honour thy father and thy mother," etc., was partly on God's table and partly on man's. The other commandments for man were, "Thou shalt not kill," "Thou shalt not steal," "Thou shalt not commit adultery," "Thou shalt not covet thy neighbour's

house," and "Thou shalt not covet thy neighbour's wife nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is his."

In the spiritual sense father means God and mother means the Church. "Thou shalt not kill" was spiritually explained by Jesus himself when he said, "Thou shalt not be angry with thy brother without a cause" because all anger breathes the spirit of murder; and "Thou shalt not commit adultery" was also explained by Jesus when he said "he who looketh on a woman to lust after her hath committed adultery with her already in his heart." "Thou shalt not steal" may be spiritually explained by saying that a person commits spiritual theft when he ascribes some good quality or good action to himself, for none is good but one and that is God, so it is a dangerous thing for anyone to think he can do any good of himself, though he should always act as from himself without waiting for influx from above. By coveting the house of a person, is understood spiritually to attempt to convert him to your own way of thinking by specious arguments. It has the same signification as is found in these words, "If thou at all take thy neighbour's garment to pledge, thou shalt in any case return it ere that the sun goes down, for wherein shall he sleep?" This also relates to an argument in which you convince your neighbour who accepts your view and is dejected on account of thinking himself wrong, this being the spiritual meaning of the sun going down; "Wherein shall he sleep" means how will he attain his accustomed serenity without his usual thoughts and ideas, but it is to be noticed that opposite views are invariably advanced from some source under such circumstances, so that a man's virility and freewill to do or accept this or that must always be left to himself. In this connection, although of course I know much opposition will be manifested with regard to these tenets of the New Jerusalem, I hasten to state, lest I be misunderstood, that these tenets and statements are not intended in any way to nullify the good and necessary work done in the present day churches in the way of reading of the Scriptures, Baptism, Lord's Supper, Marriage, and the decent

interment of the discarded body at so-called death. These which make clean the outside of the cup are necessary, though as will be seen in dealing with the Doctrine of Life for the New Jerusalem the doing, the thinking and the intending of abstention from evils is still more essential and represents the cleaning of the inside of the cup. I should like to say too at this point that churches exist in heaven where sermons are given but that angels attend them only about once a month or so and even then at irregular intervals, for the days in which church will be held in any society are announced by the priests. It is distinctly to be noticed however that persons who never attend church in heaven are eventually excluded from the society, at the back, and, as it were, secretly.

It will be seen that the New Jerusalem makes two commandments of coveting, and these two commandments were the hardest of all for the Jews to keep, for, as I have said before, their minds are of a very external order, and coveting involves something of a spiritual nature, and of this the Jews have no conception whatever.

Ours is the only world of the six thousand inhabited worlds which is in possession of a Bible. Ours is the only world to which God has come in person. It is sufficient to state that one reason why we have a Bible is because it was foreseen that people of this world would wander more from the two essential loves—love to God and love to our neighbor—than the human beings in other worlds, and the Bible was provided so that it could always act as a witness and as a stronghold or pivot from which the Lord Jesus could operate.

There is a marriage of good and truth or love and wisdom throughout the Sacred Word; where there seems to be a repetition of words one relates to love and the other to wisdom. Thus marriage and regeneration are the two keynotes of the Christian character. Both marriage and regeneration should, however, be effected in this life, for though a person may enter heaven as to place if he dies an infant or dies unmarried, yet no one is in heaven as to state unless married, and for this reason elderly couples on reaching heaven commence to become young again. With regard to regeneration Jesus warns us in

the parable of the wise and foolish virgins that regeneration is not possible in the other life. The five foolish virgins had no oil in their lamps and they went to get it but were not admitted on their return. Many persons when they find themselves spirits make an attempt to lead good lives in the spiritual world, but after a few efforts they give up in despair as goods and truths acquired there do not remain. "As the tree falls so it lies." All shunning of evils as sins which effects regeneration must be done in this life for then there is a solid basis formed which cannot be altered or swept away. All the tendrils of the mind and soul should abhor and resist tendencies to evil and these tendrils must be projected into a material basis, which except with children can only be acquired in the material life. It may be noticed here however that all children whether of Christian or pagan parents whether baptised or unbaptised are brought up in heaven, and this applies universally to all under the age of eighteen years.

A. H. Bruce.

# CURRENT LITERATURE

## FUNDAMENTAL QUESTIONS.

Mr. Gould's new book* is an attempt to answer certain questions as to the fundamentals of religion, which have indeed engaged the attention of men from the earliest times, but in these times of unrest and mental unsettlement have now become particularly urgent. His object, as stated by the Rev. John Goddard in the foreword which he contributes, is "to answer the questions of thinking people, especially of young men as yet unsettled in their religious convictions," and so "to supply a rational basis for their faith, such as the New-Church revelation offers."

The class to which he makes his chief appeal is the one to which he himself belongs by age, education and mental habit; and his method of presenting the truth is in consequence admirably adapted to its proposed end, and thoroughly in accord with the new spirit of inquiry fostered by the spread of modern democracy.

The four addresses comprising the book were prepared and delivered in the regular course of the author's ministerial work; and three of them were afterwards printed in the *Brooklyn Eagle,* one of the three also appearing in the *Homiletic Review.*

The first problem taken up for solution is, "Who, or What, is God?"—the most fundamental of all religious questions. At this time agnosticism on this subject is especially popular, not to say fashionable, the materialistic psychologists and many prevailing religious cults agreeing in regarding God as

**Problems of the New Christianity.* By E. M. Lawrence Gould. New York: New-Church Press. 1922. 12mo., 92 pp. 75c.

an unknown, impersonal First Cause or Creative Energy, a "Developmental Urge." Answering these, Mr. Gould gives a plain, untheologic, convincing argument for the existence of a Personal God, His Omnipotence, His character as Infinite Love and Wisdom, and His embodiment in Jesus, the Word made Flesh.

Here is the very center and core of the New Christianity, the acknowledgment that in Jesus all God's infinite love and wisdom were forever made accessible to mankind.

Following this comes logically the question, "Can God Speak With Man?" involving the inspiration of the Scriptures and their authority as the Word of God. The position of our Church is clearly stated, and the doctrine of correspondence well demonstrated.

It is in terms of Symbolism that the Holy Bible, which is God's one complete revelation of Himself to man, is written in every part; and because of this it is possible for what is apparently a very human, fallible book to be Divine in character and infinite in meaning.

The immemorial hope of immortality and the reasons supporting our belief in the continuance of life after the death of the body form the subject of the third chapter, "Do Men Die?" The final chapter, "What Is the Religious Life?" discusses the true object and fruition of all religion. In this connection one is inclined to be a little critical of Mr. Gould's version of the basic meaning of the word "religion." Of course, he has as much right as anyone to attach his own meaning to a word concerning which the lexicographers offer no authoritative explanation; but it is quite generally agreed that the proper concept of *re* (back) and *ligo* (to tie or bind) is not to tie men back *from* acts they desire to do, as assumed by our author, but rather to tie them back to the duties they owe their God and their fellow man. In all religious sytems the forbidding of wrong acts has been understood to be for the purpose of encouraging the doing of right acts. For instance, in the book of Leviticus the commandments forbidding the children of Israel to do wrong and injurious deeds, are coupled with the injunction "but thou shalt love thy neighbor as thy-

self." And so Mr. Gould has marred his very vigorous and true portrayal of the old erroneous idea of a religious life by the forced interpretation of a most useful word. He shows how the real teaching of Jesus was so corrupted by pagan and oriental accretions that the Christian Church came to regard unreasonable restraint and self-punishment as an essential of the religious life; whereas religion is not primarily a matter of *not* doing things, but a matter of *doing things*, a useful life, a life of service.

> The real vehicle of a man's religion is his Job! . . .
>
> It is a life of daily service to men lived in a personal relationship with a Personal God. . . . It forbids no really good thing, even in this world, while developing, as they can be developed in no other way, the soul's capacities for eternal happiness in that life for which our brief adventure here is but a training and a preparation.

On the whole, we have nothing but commendation for Mr. Gould's little book; and we wish it a long and useful life.

GEORGE H. OWEN.

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## "SPIRITUAL HEALTH AND HEALING."

Dr. Horatio W. Dresser's latest book, "Spiritual Health and Healing," challenges the attention of every student of healing; indeed, it is universally interesting. Dr. Dresser was formerly known as "the most prominent leader and teacher of New Thought." No one has written more books relating to the New Thought movement; no one has written books as important upon this widespread modern movement. His latest book appears to be his most important. It sums up the experience gained from his connection with the movement from its beginning, an experience which goes back to the times of Dr. Quimby, the man to whose original thought both Christian Science and New Thought owe their existence. Dr. Dresser's father and mother were disciples of Dr. Quimby. It is interesting to New-Church people that Dr. Dresser him-

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**Spiritual Health and Healing.* By HORATIO W. DRESSER, Ph.D. 12mo., 320 pages. New York: Thomas Y. Crowell; 1922; $2.00 net.

self, after years in the service of New Thought, is now a New-Church clergyman.

The position of Dr. Dresser is shown in the preface of his new book. He says that we no longer need to dwell on such elementary matters as the influence of fear and worry, or the power of suggestion, or the utilizing of the subconscious. Inner healing is more than mental. It is supremely spiritual. Spiritual health is the goal of man's effort. It is his inheritance. It is inherent.

> Ordinary healing is from below and is concerned with measures of relief and the improvement of man's material environment. Christ bids man so live that health shall always radiate from him as virtue radiates from one whose religion is "to do good." Thus health is made a secondary consideration in comparison with that larger, more splendid life which manifests health as one of the signs of its beauty. Health is to be a result of the abundant life. It will come as a consequence, just as our tastes change, our manners become more gentle, our affections more constant, our faces more radiant through the inner touch of the Spirit.

Dr. Dresser deplores the work of those teachers who affirm that the spiritual ideal is already realized, "making light of the natural world with its opportunities, and passing by the ages of philosophic thought. Hence they would identify man in his real selfhood with 'the Christ within' and end the matter with ever-varying affirmations turning upon the one idea." His hope is that men will learn that, while the Divine image and likeness exists potentially within, it must be realized by progressive effort.

He develops the idea that we are not parts of God, because God is one and indivisible; that man is not "one with God," but may be conjoined with Him through responsiveness; "hence that man's recipiency of life is measured by his love, not by his affirmation or thought."

> These discriminations point the way beyond mysticism and pantheism in all its forms, beyond self-centredness and mere thought to the ideal of constancy of love for God and man in frank recognition of our sonship. The whole outlook changes with the adoption of this higher point of view. We realize that the spiritual life has hardly begun, since it is rather a gift of the Spirit in us than the work of our efforts

at self-control and efficiency in the use of thought. . . . The ideal is no longer a mere settling down into self in poise and composure, as if we had nothing to acknowledge and nothing to overcome; it is the attainment of inner openness to the Spirit, that the Divine life may freely course through all channels. . . . There is something better than being either healed or cured. . . . We need the Christ, the glorified Lord. This is the great truth of the New Age.

This new book is so interesting and so vital that one is tempted to give it in either summary or quotation throughout. It may fairly be said to be the best book on spiritual healing thus far written, and one which everyone ought to read. Its point of view, although addressed to a New Thought public, is almost wholly "New-Church," a point of view which illuminates and elevates the book to a level hitherto not reached by any New Thought writer, and Dr. Dresser's general knowledge of his subject is so much wider than that of any other New-Church writer that it may be said that no New-Church writer has approached it, except perhaps Dr. Charles H. Mann in "Psychiasis."

A point of view which New-Churchmen may criticize is the use of the New Thought understanding of Jesus as the humanity through which the Christ manifested Himself, the Christ being "the universal divine love and wisdom," "the Messiahship." Dr. Dresser is, however, merely recognizing the dual nature in the Lord on earth, the dual nature in the man Jesus, and his teachings ought to do infinite good in putting New Thought people into touch with a truer view of the Lord.

Chapter XIII of the book is devoted to a study of Swedenborg's theories concerning disease and concerning healing, as well as to a criticism of "Swedenborgian" hostility to modern healing methods. In this chapter, and indeed throughout the book, constant attention is called to the writings of Swedenborg and to the New Church, and the effort is frankly made to draw New Thought people to a study of New-Church teachings, and New-Church people to the reality of spiritual healing.

The various chapters take up such interesting topics as The Power of the Spirit, The Christ, Spiritual Science, The Christ

Method, True Spiritual Healing, The Affirmative Attitude, The Quickening Word, The Value of Denials, Spiritual Influx, The Intuitive Method, Instantaneous Healing, The Overcoming of Disease, How to Demonstrate, and Spiritual Psychology. The book contains statements in regard to healing of so important a character, and so ably expressed, and so sane, that one almost wonders that it has not been seized upon at once as the most useful book of the kind ever given.

WALTER B. MURRAY.

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## THE UNLIKELIHOOD OF MILLENIALISM.*

A paragraph on its jacket describes Mr. Munro's "Kingdom and Coming of Christ" well:

> It exposes the fundamental fallacies and erroneous conclusions of the pre-millenial interpretation of Scripture. It clearly shows that the Kingdom of Christ is in no sense temporal or earthly, but the realm and rule of Christ in the hearts and lives of men. Jesus rules every soul He saves. Christ has come, is now really present with His people, and will come to judge the quick and the dead. This future coming is not to reign on the earth in a new saving power. It is final.

The chief dissatisfaction which Mr. Munro, who once was favorably attracted to pre-millenialism, came to have with it was that it treated the Gospel as though this were incapable of leading to salvation, a coming of Christ, rather, being needed to bring about His kingdom. He argues forcefully to the contrary, though it seems to us that in turn he does not reckon with the possibility that the Gospel can be made of little or no effect *in time*, and so a coming be necessitated to give the Gospel a fresh interpretation and a new force. The argument with millenialism always and everywhere is at bottom one over the method of interpreting Scripture. This the book recognizes, like every other on the subject in these days. In

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**The Kingdom and Coming of Christ:* A Study of Millenialism. By CLAYTON A. MUNRO. Boston: The Gorham Press. 1921. 313 pp., 12mo. $1.75 net.

going over the Scriptures concerned in the teaching Mr. Munro's book is particularly useful and happy. Perhaps this is where it is at its best. It is not so theological in thought and language as, for example, Mr. Snowden's work on pre-millenialism and post-millenialism. In substance its conclusion from Scripture is that the Lord's kingdom, whenever He comes, is inward, an increased hold of His Spirit on the hearts and minds of men. In this, Mr. Munro takes the position to which most students are led by an examination of Scripture to-day.

But why is the truth which lies behind the pre-millenial view and which maintains it in influence not given its due? That is the truth that an age, even the Christian age, can so far fall away from the life which it should be achieving under Christ and with the help of the Gospel, that He must come again to re-inaugurate His kingdom. When the spiritual life of men had run down, and even the vision of it was lacking, the Christ came to restore both. Could such an exigency not recur? Did He not Himself, on any reading of Scripture, indeed expect such a crisis to return? If one will stop a bit on the Apocalyptic Discourse in the Synoptics, is it not plain that the Christ was speaking not only of the end of the Jewish age, which was near, and which was to come in the lifetime of His hearers, but that He was also speaking of the end of the Christian age, when He would come once more to institute a new Christian day? Certainly in a post-resurrection discourse He did not promise His disciples to be with them only until the end of the Jewish age. He remained with them longer, as a matter of historical fact. Yet He said He was with them until the end of the age; what age, except the age then setting in, a first Christian age? He was promising the power of His presence until the decline and close of a first Christian age, when the force of the first apprehension of the Gospel had spent itself in a first Christian era. Then He would come again, by a disclosure of a truth and power in His much beclouded Gospel, to re-establish Christianity. This is the gist of Swedenborg's proclamation on the promises. The Lord has come again, in deeper revelation of His Word and of Himself to men's minds

and hearts. Even when a student takes the phrase "end of an age" truly enough, in itself considered, there is the natural reluctance to apply it of a first Christian age.

The fact seems to be that while post-millenarianism insists rightly enough on the inwardness of the kingdom of Christ, and on the spirituality of the event of His coming again, pre-millenarianism is loyal to a truth, too, when it insists that this coming is not a gradual development in one Christian age, but the institution of a new day, needing an epochal impulse in the coming of the Lord to inaugurate it. Post-millenarian thought keeps reading Scriptures which have to do with this Second Coming as though they were Scriptures having to do with the final coming in individual and in world judgment, passing over an age-to-age crisis short of that Coming. There is also this second coming, in the form of an historical inauguration of a new Christian epoch. The "New Church" means exactly this view, that the Christian Church will now see a new development and era, because we are at the end of the first Christian day, and under the impetus of an other-world judgment and of a fresh disclosure of the Christ's mind are entering on a second Christian era. Just the fact that a student works with the concept of "ages" ought alone to lead him to ask whether Christianity as first instituted can run for an age, and then be revived in a fuller knowledge of its Lord to see a new day. Why not? The Lord Himself looked forward to an epochal coming which was short of the final coming. And this second coming *is* a coming "to reign on earth in a new saving power."

WM. F. WUNSCH.

## A CATHOLIC STATEMENT OF THE CHRISTIAN FAITH.*

In our own literature this statement of the Catholic Faith resembles most, in point of manner, Mr. Spalding's "The

**God and the Supernatural: A Catholic Statement of the Christian Faith.* [A SYMPOSIUM] EDITED BY FATHER CUTHBERT, O. S. F. C. London: Longmans, Green and Co. 1920; 346 pp., 8vo.; $5.00 net.

Kingdom of Heaven as Seen by Swedenborg." It is a reasoned statement of belief, like Mr. Spalding's. And just as that is meant for the man to whom the New Church is unknown, this addresses itself to the man to whom Catholicism "is unknown and misunderstood"; "for the mass of English-speaking people, Catholicism is a new world of spiritual adventure." Again, the supernatural is the starting-point in each treatise. For the Catholic statement the supernatural is the life which only God can effect in the human soul. For Spalding the supernatural is the spiritual world, with the conception of which the teachings of the New Church work throughout, whatever their subject, as with "an organ of thought." In that world, of course, the higher life belongs, which is the initial conception in the Catholic statement. Unlike Mr. Spalding's book, "God and the Supernatural" is not the work of one writer, but a series of ten essays by six men, though the symposium still has unity. Among the essayists are a Jesuit and a Franciscan. The chapters are entitled "Introductory," "The Supernatural," "The Idea of God," "The Nature and Destiny of Man," "The Problem of Evil," "The Person of Christ," "The Divine Atonement," "The Church as the Mystical Body of Christ," "The Sacramental System," and "Life after Death." There precedes each chapter a helpful synopsis of its contents.

By the side of this longer and actively reasoned statement of the Catholic faith such a book as Cardinal Gibbons' "The Faith of Our Fathers" is an elementary manual. That notable handbook has had a popularity which this new statement cannot hope to attain, yet it ought to interest us to see what these Catholic writers regard as a popular statement of belief. It is not a piece of writing that permits of mere reading. It takes some study. It is vigorously and pretty closely thought; it lets a difficult idea be difficult; it makes demands on a reader's general information in science, and history, and literature; it goes into perceptive accounts of the times and of national traits and of religious trends, and comes pretty far from being of that elementary and meagre character of which we seem

sometimes to feel our collateral literature must be, to be read. It proceeds to practice consistently one piece of accommodation—it avoids technical language for the most part.

> The writers have merely endeavored to set forth the doctrine of the Faith they hold, in language intelligible to the ordinary educated reader. They have not written for the professed theologian; their book is not meant for the theological schools. For this reason, they have, as far as possible, avoided the technical language of Catholic theology. They know by experience how frequently the technical terminology familiar to the theologian, is not only unintelligible to the lay reader, but is apt to be positively misunderstood and to convey utterly erroneous notions of the doctrine to be expounded (vi).

From time to time we make statements of what we believe the Catholic faith to be; to help us to a fair and proportioned idea of the contents of that faith this book would serve us very well, although it is not a precise theological formulation of teaching, and although it is meant more for a British audience. Passages on leading subjects, such as the Christian life, the Christ, human freedom, the nature of man, and the present status of Christianity, may here be quoted to speak for themselves:

> The Christian life, therefore, consists in the gradual reformation of nature from within by the operation of the Divine Spirit, which is the actuating principle of the new life, just as the human soul is the actuating principle of the life of the body. This power manifests itself in the mind by faith, which is man's participation of God's knowledge, and in the will by charity or spiritual love, which is man's participation in God's will. This is the great dynamic force of the spiritual life, and upon it rests all Christian or supernatural morality, as opposed to natural ethics. (p. 109.)
>
> Christ, then, is specifically the Divine Truth, Who in the beginning "was with God and Who is God"—the Divine Truth manifested and manifesting itself from all eternity in the life of the Godhead: and He is the Divine Truth by Whose creative will the world was made; in Whom is the true life of all who are. (p. 172.)
>
> What then is this mystery in Christ to which marriage must endeavor to assimilate itself, and which Christian marriage does indeed necessarily resemble?
>
> Nothing less than the union in Himself, as in One Person, of the two natures, divine and human; and, again, of Himself with each and every soul with whom, He, by grace, is wedded. His Church is true

Spouse, consisting assuredly of human men and women, yet "coming down from heaven" and God's throne, since it is precisely by God's grace in them that their full unification is accomplished. The union of two lives then, which marriage is, is something so high and splendid, that to nothing can it be worthily compared save to the transcendent mystery which is the very essence of the Christian religion. (p. 290.)

Now this problem of God's having created such a world, despite His knowledge that man could and would, in it, misuse his opportunities and nature, concerns two liberties and their interaction; ours and God's. But not even our own liberty can we truly analyze. Of it we have a direct intuition which is basic and which cannot be cast aside. Deny it, and every step forward in life denies your denial. But it eludes adequate analysis. Still less is the liberty of God to be grasped by the human intellect. It is in our liberty that we most resemble God; and continue—baffling paradox—so to resemble Him precisely when and because we freely defy Him. Here, then, is our human freedom mysterious enough; and there, divine freedom, a full mystery. False is the problem which arises for us from a contradiction between two terms neither of which we fully understand, and indeed between those elements in them, precisely, which are those we do not understand. It may then be said that so terribly does God *respect* this transcendent fact of liberty, even this participated liberty of ours, that His esteem for it outstrips (to put it humanly) His desire even for our happiness, and thus, even a world where liberty has been misused is not a failure. (p. 328.)

In her doctrine of Man the Catholic Church has always held the middle path between two opposing theories, that which makes man an animal and that which holds him to be a spirit. Catholicism has always insisted that man's nature is twofold. He is neither flesh nor spirit, but a compound of both. It is his function to be a bridge between two worlds, the world of sense and the world of spirit, each real, each good, but each essentially different. His nature is open on either side to impressions and is capable of a two-fold activity, and his whole destiny depends on the proper co-ordination of the two elements in his nature: and not his destiny alone; for since he is a bridge, the lower world is in some sense dependent on him for its spiritualization and its integration in the universal order. (p. 87.)

The very essence of man's nature and his true *raison d'être* consists in this union of body with spirit. That is why death, the temporary dissolution of the compound, is a thing of such real horror for every man, even for the Christian. For though in one respect the death brings the soul nearer to God, delivering it from the veil of sense and from the dominance of animal needs; yet on the other hand it is a kind of annihilation, a loss of an essential half, even though it be the lower half of his nature. If that separation were final, a central purpose

of the Incarnation would remain unfulfilled. . . . We should have . . . the return of the Alone to the Alone. "But," says St. Irenaeus, . . . "neither the matter nor substance of Creation is annihilated, the form alone passes away. When this form has passed away, and man has been renewed, there shall be the new heaven and the new earth in which man shall remain, ever new among the new, and always in communion with God." (pp. 117, 118.)

The primitive Church conquered; the modern Church for the last seven hundred years has been almost continuously losing. The primitive Church was a united brotherhood; the modern Church, while retaining the unity essential to its existence, can hardly be said to exhibit that unity of heart which the external communion should express and produce. In all probability there are fewer dead members amongst those who make up the visible body of Christ than there were in the Middle Ages; yet perhaps there was never a larger number of living members of the soul of the Church who failed to express and complete that membership by a membership of the visible body. But there is no sphere of being in which continuous progress is the rule. . . . The tide of religion was advancing from the period of Augustus to the period of Augustine. It has been receding since 1300 though the recessive movement met with a considerable check in the late sixteenth and seventeenth centuries and a much slighter check in the Catholic revival of the early nineteenth century. But in every sphere the high-water mark reached by each tide is higher than that attained by its predecessor. I believe that we are now past the Augustan nadir, and that religion is beginning to advance once more. To-day as of old under the Roman Empire we witness a confusion of diverse religions and religiosities, fantastic sects and superficial superstitions. But they are all signs that the tide has begun to turn. We may hope that, as it seems to be the divine plan to manifest even in this world of time the first fruits of that regenerated humanity whose full revelation is reserved for eternity, He is about to manifest His mystical body of redeemed souls, His supernatural kingdom, even on this earth-plane with a fullness and perfection never seen in the past history of the Church. (pp. 272, 274.)

WM. F. WUNSCH.

## PSYCHOANALYSIS OF DREAMS.*

GREAT interest is now being manifested in psychoanalysis. Dr. Brill compares it to the X-ray. He defines it as mental analysis. He says it was originally developed in working on border-line cases of mental disease. What the microscope is in examining material structures, psychoanalysis is in the examination of mental structures. Brill says:

> It not only has drawn to itself the attention of the medical profession, but also that of the psychologist, educator, and serious minded layman. . . . Last but not least it has also attracted many charlatans and quacks, who find in it a medium for the exploitation of the ignorant classes by promising to cure all their ailments by psychoanalysis. This, as everyone knows, is nothing new in medicine; there is no disease which is not cured by quacks. . . . It can be used only by persons who have been trained in anatomy and pathology. As a therapeutic agent psychoanalysis at best has a very limited field; it can only be used in the treatment of special cases. It cannot cure cancer; it cannot make an adjustable citizen out of a defective "radical"; it cannot return an arrant young husband to a neurotic elderly lady—in fine, it cannot make a normal person out of an idiot. (Pp. iii-iv.)

This is sensible. As soon as a new discovery is made in the realm of the sub-conscious, a host of people rise up claiming to do miracles by it. When Mesmer discovered the power to hypnotize, Europe went wild over it. He claimed marvelous healing power by means of it. Hypnotism seems to be the method of many of the modern healing cults, each claiming almost Divine power to heal. Hypnotism was later modified into suggestion; and it was found that similar power was exercised in suggestion as in hypnotism. The condition of suggestion, which is one of passivity toward the operator, has been the basis for many forms of mental healing, such as psychotherapy, the Emmanuel Church movement, and Quimby's

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* *Fundamental Conceptions of Psychoanalysis.* BY A. A. BRILL, PH.B., M.D. New York: Harcourt, Brace and Co. 1921. 344 pp., 12 mo., $2.50.

*The Interpretation of Dreams.* BY PROF. SIGMUND FREUD, LL.D. New York: The MacMillan Company. 1920. 510 pp., 8 vo. Cloth, $4.00 net.

method of healing, from which sprang Christian Science and New Thought healing.

The fundamental process in all these methods is, to attempt to gain access to the subconscious or unconscious mind without approaching the conscious mind. In other words the patient's rational process of thought or rational mind is lulled to sleep, whether by direct hypnotism or by partial hypnotism in suggestion. In Christian Science there is a mental hypnosis brought about by the constant repetition of a few phrases of apparent truths, which are, nevertheless, subtle falsities as taught in Christian Science:

"God is all";

"God never causes evil or creates aught that can cause evil";

"There is no sin, sickness, evil or death."

Lull the rational mind to sleep and numerous subtle falsities of this sort are poured into the mind while the gate of entrance is unguarded.

Brill tells how Freud developed the method of psychoanalysis. Hearing of Charcot's experiments in hypnotism, he left his practice in Vienna and studied under Charcot in Paris for two years; then returning to Vienna, he began to apply what he had learned. He found that if he could "get back to the origin of the symptom of a disease, the symptom would disappear." At first he used hypnotism, but found that many patients could not be hypnotized. After a time he discovered that he could get at the subconscious memories by the analysis of the patient's dreams. He developed a system of dream interpretation. By leading the thought of the patient by a system of questioning, he would finally learn of some secret trouble which had been repressed into the subconscious, then becoming quiescent in the conscious thought, but causing a profound disturbance subconsciously, and eventually producing nervous trouble and disorder. Freud found that the great majority of cases arose from various forms of sexual disorder; so that his theory, his system of analysis, and psychoanalysis in general, make sex the centre around which all things revolve. Freud also developed a doctrine of symbolism; but this has no resemblance to the doctrine of corre-

spondences given by Swedenborg. His analysis by the interpretation of dreams is merely natural. The dream became to him a mode of ingress into the things of the subconscious. He discovered that the immediate cause of a dream is usually something that happened the day before; but the dream gives indications which if followed out lead to a knowledge of the primary trouble, oftentimes in the remote past.

Following out the indications in one case where the patient began to talk freely of her troubles, Freud found that by merely telling them she gradually lost one symptom after another until she was cured. He then concluded that, if the original trouble in any case could be brought back into consciousness, the patient would be cured. This has a curious resemblance to Dr. Quimby's idea that the "erroneous opinion" of the patient was the disease, and if he could destroy that opinion, the patient would be cured. Also it is similar to Mrs. Eddy's idea that disease is a "false belief," and that if the false belief is destroyed, the patient will be cured. Thus we find all these mental healers expressing the same idea in varying words.

In the cases cured by Freud and Brill there was no organic disease. The trouble was mental, due to the suppression of the emotional functions. By bringing back the suppressed emotion into consciousness, the disturbance in the subconscious mind was removed. Freud, Brill, Dr. Worcester, and others are frank enough to acknowledge that they can cure only functional disorders; and they also admit that organic diseases,——that is, those in which the tissues of the body are diseased,——cannot be cured by their methods. It is also noticeable that patients treated by these methods constantly depend on the healer.

Two questions arise concerning psychoanalysis: (1) Is the psychoanalytic method of healing a true spiritual healing? (2) Is the Freudian system of interpreting dreams a true system? Let us consider these in turn. Freud gives many cases in which he brought into open acknowledgment various sexual depravities of the patients. According to his theory the patient is cured by disclosing the original trouble. This is very much

like the Catholic confessional. The sinner confesses, and absolution is then pronounced. Yet this does not remove the sin from the will and the life. Ceasing to do evil, shunning it as sin against God, removes it from the inner man. Otherwise it still remains as a deep-seated evil. There is no indication that in Freud's practice anything is done with the patient either to enlighten him as to the sinfulness of his past experiences, or to bring him to a state of true repentance. The cause of the trouble still remains in the person. The cure if effected is only external and palliative. Freud's discussion of these cases is also gross and obscene. Oftentimes his interpretation is forced and far-fetched. It is evident that his sex theory of dreams so occupies his thoughts that everything in dreams is made to yield to that.

His theory that the dream is the result of a wish—the working-out of a wish in the unconscious—does not account for many dreams. The prophetic dreams of the Word cannot be explained as wish fulfillments. Joseph's dreams were fulfilled long years afterward in Egypt. No one could foresee the events which constituted the content of the dream. Such dreams as those of Joseph, Pharaoh, and Nebuchadnezzar, Swedenborg explains as coming from the Lord through heaven, and expressing representatively things which were to come in the future concerning the spiritual states of the Church. Other dreams were from angelic spirits. A third class were from the spirits around man. Another class of dreams are called fantastic. The contents of dreams are infused from angels, angelic spirits, and even from evil spirits. It is true that the memory of the dreamer is used in the construction of the imagery; but Freud's theory is a distortion, due probably to the abnormality of his subjects, and also to his own mind.

Freud and his followers acknowledge the reality of the subconscious plane of the mind. Swedenborg teaches many things concerning the interior degrees of the mind, using terms which differ from the modern ones. He teaches that the cerebrum is the organ of conscious thought, but the cerebellum of the unconscious; or as he expresses it, the cerebrum is the

organ of the voluntary, and the cerebellum of the involuntary. In sleep the cerebellum is awake, but the cerebrum is asleep. This change affects even the respiration. The rational faculty which belongs to the voluntary is quiescent in sleep, while the voluntary is awake; consequently in dreams in sleep the will or inclination leads all things, because the rational faculty then has no power to inhibit wrong desires and actions. Swedenborg likens this state to the life of a beast, which acts from its will, the understanding being rudimentary. From this we may see the reason why dreams seem to be the result of a wish. A wish is simply an expression of a desire flowing from the delights of the will. There are both good and evil desires. We can see that dreams may be both good and evil according to the sources of the influxes into the will during sleep. To trace everything in dreams to merely gross sex impulses and desires is a very limited and perverse system of dream interpretation.

JOHN WHITEHEAD.

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